





The Padavali (Hymns, Mystic-Poetry,) of Maharshi Mehi Paramhans in English

Forward

Below is based on an early attempt to translate into English the Padavali (Mystic Hymns or Poetry) of Maharshi Mehi Paramhans, one of the great spiritual classics of the Sant Mat tradition of India. All in all, it's not the most perfect or scholarly of translations, and yet, despite some shortcomings, since it's the only complete translation of the Padavali available to us as an online e-book at present, we must not let the "perfect

be the enemy of the good", as the saying goes, waiting around for something better to come along in a decade, or two, or three from now! So let there be no further delay. Let's make this material available to those English-speaking Westerners who wish to explore the Path of Sant Mat, including the teachings of Maharshi Mehi Paramhans. Enjoy these wonderful spiritual verses! The Padavali is an essential text of Sant Mat that's good to study or recite on a regular basis. If, in future, other English translations become available,

I'll be happy to place them online as

well. Then we will have the luxury of comparing multiple translations. With esoteric compositions such as the Padavali of Maharshi Mehi, the Sar Bachan Poetry of Soamiji Maharaj, or the Ghat Ramayan of Sant Tulsi Sahib, due to the depth and complexity of such mystic poetry, it is especially helpful to study several English translations in order to arrive at a more complete understanding of subtle and advanced otherworldly verses such as these.

NOTE: This is only the first online edition. No doubt over time there will be updated versions after more close examinations of the translation, proofreading and corrections. This is an on-going project at the Internet Archive to promote the study the Padavali, and to make greater use of it as material for weekly satsang discourses.

-- James Bean

--- 1 ---

The Supreme Sovereign is beyond
perishable and imperishable nature,

He is beyond conscious and non-
conscious realms of nature,

He is beyond Qualified – Manifest and
Unqualified – Manifest,

He is beyond truth, falsehood, mind,
intellect, words,

triad attributes of nature and five
senses,

He is beyond the laws of dynamics,
variables,

He is beyond all conflicts, dualism,
deceptions, and impairment,

He is beyond relativism and the
marked identity of knower, known and
knowledge,

He is above all actions,

Time and the maze of the world,

He is unique, free from disease,

extremely pure and not reclining on
any support,

The real controller, being boundless,
sustains all,

He is beyond you and I and the primal
'OM',

He is beyond the state of existence,
knowledge, bliss,

Being infinite, He pervades and is all
pervading,

But He is beyond that extension as well,

Even the golden light that creates

billions with their limitations,

Is smaller than the Lord of all,

The Lord of the whole universe,

Grasping the quintessential word and bereft of all wrappings,

You come and meet Him.

Mehi prays to Sadguru for extending

his helping hand,

So that he may, with his favours, cross
the barriers of the world.

--- 2 ---

Hail to the Sants

Great praise to all the Saints!

In which manner will one pray to
them?

My mind is so very dirty and

inexperienced,

Saints being destroyers of sorrows do
away with the worldly traps,

They are the treasure-troves of
knowledge and meditation,

Highly proficient in the techniques of
single-minded concentration

and the Yoga of Sound,

They propagate the same in plain
language all over the world;

Great are the Sages and Saints like
Buddha, Shankar and Ramanand

for eliminating sins,

Sacrifice to the magnificent Saints like
Kabir, Nanak,

Goswami Tulsidas and Tulsi Sahib,

Dadu, Sundar Das, Sur Das, Swapach,
Ravi Das, Jagjivan, Paltu, etc...,

They are all great benefactors,
delivering human beings

from the fears of the world,

Satguru Devi [Baba Devi Sahab] and
other Saints are also highly adorable,

Maharshi Mehi sings their
magnificence and lies prostrate

at their sacred feet with faith and love.

--- 3 ---

I salute Sadguru again and again, who
is the very image of generosity,

He connects me to that reservoir,
which sustains all,

And is the cause of one's well-being

and the inexhaustible fountain of
delight,

Sadguru is Shankar incarnate, the very
ocean of knowledge and the cloud

raining blisses,

I salute him many times, as he is more
venerable than others,

Sadguru is the most compassionate
one, being the eliminator of all lapses,

Gripping the lotus-feet, I bow down,

And pray to him for his kind attention
towards me,

So that his one sympathetic look, will
fulfil all my desires,

And dispel my lapses and errors;

My intellect is not pure and sharp,

And so, I fervently appeal to him for
the same,

I salute again and again his pure and
unique intelligence,

That will cleanse my heart,

Sadguru is Brahma incarnate; He is
the Lord of all,

He is Rama, the most dazzling Sun,

The uprooter of illusions, darkness
and worldly traps;

I salute the most compassionate Lord
again

and again, who roots out all
impediments,

Gives wisdom, worldly and other
worldly knowledge,

And dispels enslaving ignorance like
darkness,

I salute Sadguru, as none being equal
to him;

The wise Saints sing that Sadguru is
superior even to the Absolute.

--- 4 ---

Victory to the most penetrating
radiance, coming from Sadguru,
That eliminates darkness and
delusions;

And delivers from all worldly
miseries,

He makes devotees sacred and
knowledgeable,

Victory to Sadguru again and again!

He is the most knowledgeable and
none

is equal to him,

His immortal deeds are spread all over
-

The land of living beings and those of
gods;

Sadguru is highly magnanimous,

And everyone ever praises him;

May Sadguru remove my deep

ignorance, lapses and pretensions!

Victory to Sadguru again and again
with his extensive vision,

Like the Sun, he dispels darkness and
ignorance of the world,

Ever joyful, he frees his devotees from
worldly fears,

Who, except him, is the most
outstanding physician,

Treating worldly diseases and shocks;

Victory to the most compassionate
Sadguru!

Who eliminates all our lapses and
ignorance,

Glory to Sadguru, the most competent
one,

To whom I bow and remember with
great love,

Victory to the treasure-trove of
devotion, meditation and
the very house of knowledge,

He is the demonstrator of Yoga, highly
conscious, and explains the
principles of Yoga in plain language;
And gives quicker perception.

Victory to Sadguru in his wholeness!

He teaches the techniques of self-
realisation,

Gripping his lotus-feet, I pray to him
again and again

for protecting me against the pitfalls ;

He explains the difference between
Bhakti-Yoga and Dhyana-Yoga,

And helps visualize the four segments
of knowledge viz. auding,

thinking deeply, practising and
experiencing;

He elucidates the meaning, kinds and
marvels of Satsang,

Mercifully he clears every minute
detail, and does not hide

anything from his devotees,

Victory to Sadguru! Who is as
felicitous

as knowledge with all its entirety,

Look at me with compassion,

O Sadguru! Destroying my unseemly
posture.

--- 5 ---

The Absolute is unmanifest, without
any beginning or end,

Invincible, unborn, the prime element,
present from the very beginning,

The original inarticulate sound, the
primal sound

emanating from super-consciousness,

That is the primal sound, the
quintessential one, and 'OM',

That is extremely sweet Pranav sound,
the symbol of super-consciousness,

That is the resounding name of the
Lord, all pervading one,

Among the devotees, it is all
embracing,

That pervading sound is called Rama,

That is the captivating name of Hari
and Krishna, the most terrific force,

That is the synonym for Shiva or

Shankar or Hari,

Again it is the name of Rama being unqualified,

It is unexpressed, immeasurable and crowning desires with fruition;

That sound is without vowels and consonants,

That being 'OM' is Satnam, that's the name of Guru

served by the sages and saints,

Repeat 'OM', 'OM', the name of the

Lord,

Repeat 'OM', 'OM', the name of Mehi.

--- 6 ---

Seven Principles of Sant Mat

1. Ultimate Reality is beyond any beginning or end, infinite, beyond birth, beyond the senses, all-pervading yet even beyond pervasiveness. It must, therefore, be understood as the Supreme Being. This Essential Element is known in Santmat [the

Teachings of the Saints] as the Lord of All and is the foundation of all things. This Being is beyond both the inanimate and animate aspects of nature. It is without qualities and beyond qualities. Its nature is infinite, imperishable, all-powerful. It is beyond time and space, beyond sound and beyond form (Nirguna). It is the One without a second. The Supreme Being is beyond the scope of the mind, the intellect and the senses. This entire universe is powered by the energy of this Being. This Being is not human. It is not manifested in physical form. It has existence beyond the illusion of maya [illusion], and there is nothing that exists outside of it. It is

the Being which is eternal and is in existence from the beginning. Santmat considers this Being to be the Divine Reality, and this [knowing or merging with] this Being is the goal of all spirituality.

2. The individual soul is an inseparable part of the Supreme Being.

3. The physical world of nature was created. It has an origin and an end.

4. The individual soul (jiva), bound by illusion (maya), remains in the cycle of death and birth. This is the cause of one's suffering. In order to escape

from this cycle of death and birth we must experience realization of this Supreme Being.

5. By practicing devotion through these four techniques: Manas Japa (Simran, recitation of a divine name or names), Manas Dhyana (Dhyan, focus on the divine form), Dristi Sadhana (Yoga of Inner Light, Inner Seeing, Inner Light Meditation, focus on the Infinitesimal Point), and Nadanusandhana Yoga (Surat Shabd Yoga, concentration on the inner divine Sounds) -- the practitioner consecutively transcends the realms of darkness, Light, and Sound which cloak the Supreme Truth -- the Divine

Reality. Only in a human body an individual soul is able to achieve unity with the Divine. [In other forms of existence, animal, etc..., it is not possible to tread the spiritual path.]

6. Lying, stealing, intake of intoxicating substances, adultery, and violence (including harming other beings) are the five sins to be avoided. Eating meat or fish is also considered to be a form of violence and should be avoided. The aspirants of Santmat must abstain from these vices.*

7. The following are considered to be the requirements for the attainment liberation: (A) Trust and belief in God;

(B) Commitment to seek the Divine within; (C) Devotion and service to a Satguru -- spiritual Master; (D) Satsang, listening to the teaching and spiritual discourse including study of the Teaching of the Saints and the scriptures; and (E) Dhyana, diligent meditation practice.

NOTE

* In Buddhism and other Eastern Religions (Jainism, Taoism, Hinduism,) these five abstinences are known as the Panch Shila: "The Five

Precepts".

--- 7 ---

One should remember the long and
short of Shri Sadguru's teachings,

And serve Guru with reverence and
love,

All deceptions of the world are like
optical illusions or the mirage,

And sensualities are like sorrows or
afflictions,

So let Surat (consciousness) be

withdrawn from all these,

And focused only on the Almighty,

who is unexpressed,

pervasive and pervading,

But shines beyond all,

One should love such unborn,

endless and infinite God,

Individual souls are all parts of the
supreme sovereign,

As is the relation of the vast
firmament with all its parts.

However, all distinctions disappear
in the dissolution of forms,

Both conscious and non-conscious
forms of nature come to exist,

As a result of the sportive delight of
the Supreme sovereign,

Never say that nature is unborn and

without any beginning,

No sorrow is greater than getting into
the cycle of birth and death,

Devotion to God is a must for
breaking this cycle.

All men, with bodies, are capable of
devotion to God,

With devotion to God internally as
well

as externally,

The doors of body easily get opened,

Repeating the name of Guru and
concentrating the mind on his

physical body,

First of all, practise the same
resolutely and let Dhyana be
undistracted,

The individual self is shrouded with
the three coverings of darkness,

light and sound,

With the help of the Yoga of vision
and consciousness, all the coverings

are removed,

With the removal of the coverings,

Maya (illusions) will disappear,

And the individual soul is united with
the oversoul;

Dualism will not exist, such

unshakeable belief must remain,

Leaving selfhood and showmanship,

serve Sadguru with pure heart,

humility and full dedication,

Doing Satsang and practising Dhyana
(concentration) everyday,

One must give up adultery, stealing,
addiction to all sorts of intoxicants,

violence and speaking lies,

These principles of Santmat have
already been preached by saints.

Devotion to Guru is the very essence
of all Santmat,

Maharshi Mehi says that no spiritual benefit will accrue without one's true devotion to Guru.

--- 8 ---

Definition of Sant Mat

1. Stillness or steadiness is the essence of Shanti [peace]. (1)
2. He who has attained Shanti is a saint [Sant]. (2)
3. Sant Mat (3) encompasses the

thoughts and teachings of the saints and sages.

4. It is natural for human beings to desire Shanti. Inspired by this inherent desire, seers of ancient times searched for the inner peace and found the path to attain this inner peace, and expounded this way in the ancient teachings of the Upanishads. (4)

Similar views have been expressed by saints in more recent times such as Guru Nanak and Kabir Sahib. They expressed their teaching in the Punjabi and Hindi vernaculars, respectively, for the inspiration and edification for the common masses. The teachings of these latter saints are referred to as

Santmat.

However, the Upanishads are considered to be the foundation of Santmat, because they uniquely and abundantly describe the means for attaining Shanti, and contain a comprehensive explanation of the Divine Word-Sound which leads to the Highest Wisdom. The Upanishads explain the yogic techniques and present a systematic path for transcending thought in order to attain the Absolute through the use of sound (the Yoga of Surat-Shabda). (5)

Santmat follows the yogic path prescribed in the Upanishads and specifically, employs Surat-Shabad

Yoga in its practices. [Therefore, it is to be understood that the teaching of the saints is a later expression and development of the teaching within the Upanishads.]

When viewed on the surface, the teachings of various saints sometimes seem to contradict one another [or even to contradict the principles of the Upanishads]. But upon deeper analysis, it becomes apparent that there is an unbreakable unity in the spiritual views of all saints. Saints have appeared in different times and in different places, and their followers name their tradition in respect to the particular saint [for example, Kabir

Panth and Dadu Panth]. The apparent differences can be attributed to variations in time, place, language, and labels given to the views, but in reality, they are the same. It also happens that excessively zealous followers tend to accentuate these seeming differences. When sectarianism and the forms of the particular time or place of the teachings of a saint are removed, the basic principles of Santmat are in unity.

NOTE

1. Shanti is a Sanskrit word with several English meanings: peace, tranquility, bliss, etc.... The peace which results from some degree of Divine communion is Shanti.

2. The term “Sant” is derived from the Sanskrit Sat (truth, reality). Thus the “one who knows the Truth,” and who has experienced Ultimate Reality. Even though the word sant does not cognate with “Saint” it is often translated in English “Saint.” In this book, for the sake of convenience, we use the words ‘sant’ and ‘saint’ interchangeably. A saint in the Santmat tradition is one who experiences the mystical state; it is a

title conferred because of yogic achievements. This is different from the way this word is commonly understood in Western traditions, where a saint is considered to be morally correct and is only canonized as a saint after death on the basis of some form of miracle that he/she had performed during their life times. In the Santmat tradition, saint is a living person who leads a moral life and has achieved realization of the Divine. Clearly, many of those who are considered to be saints in the Western view would also be included in the Santmat definition of saint.

3. A saint in the Sant Mat tradition is

one who experiences the mystical state; it is a title conferred because of yogic achievements. Unlike the Western definition of saint which may be one who is only morally correct, the saint of the Sant Mat tradition is one who has achieved realization of the Divine and subsequently his behavior is moral. Clearly, many Western saints also fall into the Sant Mat definition of saint. The words sant and saint are used interchangeably.

4. The Upanishads are ancient Vedic texts that define and categorize the philosophy of Yoga.

5. Surat Shabad Yoga is the practice of

transcending the mind in order to enter the level beyond the mind. This is the level of ultimate unity. The vehicle for this inward journey is sound.

--- 9 ---

O Guru! Generate in me the feelings of service and love to you,

I pray that you never allow your love to cease showering

on me even for a moment,

Traversing through the four species of

life for ages, I got variously afflicted,

But even today, I have not been able to
secure your love and devotion,

And ever remained separated from
you;

My mind every moment revels in
many worldly attractions and is never

detached from them,

I ever remain oblivious of the
significance and the ardour of
devotion,

And as such bear afflictions with
pride;

O my Guru! You have now kindly
acquainted me with the modes of love,

And awakened the feelings of an
unfortunate soul,

I don't have either self-motivating
force or the support of others,

So that I may strive for achieving
devotion to you,

But if the generous Guru helps, it is
possible to get that strength,

O Guru! Bless me so that my vision
stays on the tenth door,

And consciousness is fully immersed
in singing of hymns,

As it gets immersed in various
attractions of the world;

May the light divine ever guide my
soul,

And the divine melody become
audible,

And remembrance may keep
ascending the sky!

Thus getting lost in the quintessential
word, the soul is able to locate

the original home,

All imaginable traces of selfhood in
mind, words and deeds,

May get contained within you!

All hopes and predicaments of the
world, all enmities and affections of

the world be forgotten,

And only my devotion to the lotus-feet
of Guru remains,

The very rush of sensuality, anger and
greed may not torment,

And all my attachments to people and
property must wane,

Such should be your compassion O
Guru!

It will help abundantly,

Lying at your lotus-feet, I pray you
kindly adopt me,

Flame of yourself and the symphony
of tunes,

Day and night I may well peruse O

Guru!

Kindly drop your unequalled
compassion.

--- 10 ---

Waving arati to the omnipotent, laying
out the sky within the two eyebrows,

In this sky are studded many heavenly
stars and the Moon,

With extremely white, shining and
sparkling electric lights;

At the time of arati, a very sharp light
issues forth,

That light is the light of Brahma,
being celestial and undefiled;

On merging the sight with the
luminous star,

one sees the wonderful waving of
light,

Which is visible only to the devotee
with the divine vision,

And one with such an insight
considers all material objects

of the world as despicable,

While waving arati, extremely high pitched, sharp and

multiple sounds are heard,

Listening to these sounds, Surat is extremely delighted,

And is bound up with the quintessential word,

It rises above the physical body and the external world,

And reaches that position which is beyond description;

The conscious soul at this point
surrenders itself before the Lord,

This results in breaking of bonds
between the individual soul and God,

The two unite and the sense of
dualism disappears,

Maharshi Mehi asks the spiritual
aspirants for such waving of light,

So that they may not have to come to
the world again.

O Master, you are highly
compassionate and so kindly
sympathise,

Mehi lies deep in the world- like
ocean,

Ferry him across this ocean,

The deep sea is unfathomable,

And the terrible waves seem infinite,

The six aberrations of the mind are
present are always present,

Under such an influence, wisdom gets lost;

Love, humility and chanting names are not possible,

Maharshi forgot both the Lord and his own self,

Because of these waves of aberration,

O Master! Forgetting them, how can he get back his divine self,

That gives him placid contentment?

It is why driven by his self, he entreats his Guru again and again

to take him to his abode,

Gripping his arms,

Maharshi Mehi does not know how to
say his prayer to the Master,

Who knows that he does not have
either knowledge or solemnity,

The master alone would fulfill all his
desires and hopes,

None else, except the Master, is his
healer,

That is why he prays to the Master

alone.

--- 12 ---

The Lord is undeviating, desireless,
inexpressible,

The Master of all and is all powerful;

Unchangeable and different from
conscious

and non-conscious objects of nature,

The very abode of pure self, extremely
divine happiness,

All pervading, unborn, the highest one
and beyond intelligence

and human reach;

He is also called Satpurush and
Satnam,

Boundless, without any beginning,
middle and end,

Beyond all and fulfilling all the
desires of the devotees,

Colourless, shapeless, neither the
superior Krishna,

Rama in Raghu dynasty,

Nor the jewel among the Yaduvanshis,

devoid of Sattva, Raja and Tama
Gunas,

Beyond superior and inferior nature,
invisible,

unique and without any lodgement,

He is even beyond eternity, bliss,
knowledge,

The whole universe, entire world and
the tiny atoms are within you,

All things are within you O Lord!

But nowhere you get contained;

He is highly astounding, most divine
and without any comparison,

Who can describe His congregated
virtues?

He is beyond knower, known and
knowledge

and both happiness and sorrows;

He is Absolutely free from ignorance
and fraudulence,

He does nothing but nothing moves
without His bidding;

He is the ultimate resting place for all,

His magnificence is unfathomable,
infinite and indescribable,

Even great scholars' wisdom gets
strained, while trying to understand

His very nature and excellence,

O Lord, granting Mehi His permanent
devotion, satisfy his inner urge.

The Almighty is truth, peace, all
pervading, unborn and matchless,

He is bodiless, devoid of pride,
colourless and without any design,

He is neither child nor young nor old,
sans these stages of life;

He is beyond triad attributes, deeds,
knowledge, intelligence and ego,

Even different from pulsating nature
without any attribution,

Is recognisable only by the powerful

Sadguru;

Free from wordly miseries or the cycle
of birth and death,

And is surrounded by nothing;

He is neither big nor small and is free
from all attachments,

And is most wonderful without being
warm or cold,

O all powerful Lord! I bow to Him
again and again,

Kindly listen to my entreaties,

I don't desire to have silver or gold,
costly attire,

golden mansions and jewels,

I also don't pray for having extensive
kingdom,

And permanent, charming youth and
most beautiful

and good-natured wife,

My only prayer to you is that I never
remain clubbed with sensualities,

For ages, I have remained greatly
afflicted with and enslaved by

birth, childhood, youth, old age and
death,

That always kept me in a dark well,

Like this terrible world.

As the monkey in a narrow-necked pot
does not open its fist with sweets,

And is thus ensnared by its trapper;

Similarly due to my mind being full of
sensualities,

I have been duped by the pervading
illusions,

O the very centre and support of the world!

Kindly grant me this boon that I remain fully devoted to my Master,

Who is the dispeller of evil thoughts;

I wish nothing else and consider everything else quite worthless.

--- 14 ---

I bow again and again to the embodiment of unending devotion,

kindliness,

The store-house of divine knowledge
beyond worldly wisdom;

And the treasure-house of splendid
thoughts,

Extremely forgiving, forbearing,
profound in knowledge,

Firmly upholding the axle of
righteousness,

And maintaining the equipoise of
mind during conflict and confusion,

Delivering the world from fears and

profusely destroying sins,

The very life-force of devotees, giving
them endless sympathy,

I bow to Sadguru, giving knowledge
and is the magnificent Lord;

I bow to him, I bow to him, I bow to
him, I bow to him;

Removing illusions, errors and
cramping the very root of sins,

Constructing the bridge of devotion
and eliminating all afflictions,

Eliminating worldly catastrophes,

turmoil, and the maze of mundane
deeds;

Shattering all earthly aspirations and
disseminating deep knowledge,

Granting the twin gems called
perseverance and doing good to
others;

Sympathising with devotees more than
one's mother,

And offering them the immortal elixir;

I bow to Sadguru, the desireless one
and ever respected by all;

I bow to him, I bow to him, I bow to
him, I bow to him;

The bestower of all successes and the
Lord of orphans,

Bestowing on everybody virtues and
knowledge,

Narrating tales of wisdom, he gives
the Absolute peace;

Highly honoured among the Gurus,

He is the one who helps see the inner
light divine,

Extremely accommodating and

indifferent to sensualities,

Free from mental abnormalities and
enjoying Absolute peace;

I bow again and again to the
quintessential one, the Lord,

Converting disciples to His nature,

Demolishing sensualities, anger and
greed,

Extracting the poison of sensualities
from the mind,

And sucking out the strong currents of
the water of greed,

Sadguru is the treasure house of
highest bliss, granting contentment
and

peace,

Bestowing all the virtues and
destroying the great fears and
delusions,

As he assumes the magnetic human
personality;

I bow to Sadguru, the very
embodiment of truth and
righteousness,

The five sense organs are the
dangerous venom of the congregated
snakes,

Sadguru draws out the venom from
the minds of his disciples,

His words are like the rays of the Sun
God, dispelling the deep darkness,

Sadguru, the King of Kings, fulfils the
wishes of his disciples,

Maharshi Mehi salutes Sadguru again
and again.

I repeatedly bow to Sadguru, the
incarnation of truth and knowledge,

He is altogether veracious and joyful,

And like midday Sun removing deep
darkness of ignorance;

Himself fully emancipated from this
world,

And delivering others from the world,
he is without ego;

And free from the body sense, living
in exultation in fleshly attire,

Unaffected by triad attributes, most
sacred, the store-house of virtues,

And beyond the world and free from
conflicts between pain and pleasure;

He is like the compassionate
physician, eliminating diseases and
shocks,

And joining the commiserating Lord,
he himself becomes the Absolute;

Highly considerate, equitable, and
quiet,

Like the swift wind scatters away the

black cloud like Kamadeva,

A Yogi with high attainments and
quiet mind,

He is unshakeable, both in gain and
loss,

Has inviolable conduct and
indomitable courage in controlling his
senses,

Bereft of attachments, anger and the
aberrations of mind,

Placid and incomparably cool, like the
Moon of a full-Moon day,

Sadguru is beyond old age, birth,
death etc.,

And living in heaven considers all
creatures as his own,

And his own heart is free from desires,

His greatness lies in converting
disciples to his own nature,

I bow to that Sadguru again and again,

Sadguru, the saviour of the world,
eliminates human bondage,

Granting deliverance, he breaks the
very cycle of birth and death,

And fate begins shining brilliantly,

Mehi is not desirous of performing
sacrifices,

counting beads and doing penance;

And getting fruits of these actions,

He only wants to bow at his Guru's
feet repeatedly.

--- 16 ---

Victory to Sadguru! Victory to the

elegantly-bodied Sadguru!

Who assumes the role of a highly
esteemed Pandit;

He makes devotees highly
knowledgeable by his wise counsel,

And destroys the assemblage of sins,

Highly conscious and free from all the
worldly attachments throughout his
life,

He treats everyone with humility and
compassion;

Victory to Sadguru! Victory to
Sadguru!

My Lord! Make me your slave,

O Sadguru, you always speak the plain
truth, Victory to you!

Eliminating my evil thoughts and
falsities, make me

inclined towards only good thoughts
and conduct,

All physical, mental and spiritual
ailments are born of ignorance,

Such sufferings, like painful and

perplexing darts, have tormented me;

Now make me free from all these, O
Lord,

as they persecuted me in crores of
births,

I was hopeful of escaping such
torments in this birth,

But unfortunately, I got trapped again
and again in the quagmire;

O Sadguru! Who can escape these in
the three Worlds

and Times without your grace?

O Lord! You are quite a help to the devotees in peril,

So your slave has come to your shelter.

--- 17 ---

Sadguru is the ocean of happiness,
treasure-house of

high virtues and superb knowledge,

Following the dictates of his inner
vision and remaining free from all

sensualities,

He is omniscient, above triad
attributes and beyond words,

Enjoying elixir divine and watching
the celestial light and music,

He is beyond all shocks and
bereavements;

Quiet in all circumstances, fully
mature, concentrating on the

quintessential one,

Mehi says, Sadguru has caught the

primal sound in his Surat Dhyana.

--- 18 ---

I call out Guru, Guru,

O Sadguru! Listen to my entreaties,

Being the eliminator of sins, vices and
sorrows,

You are highly magnanimous;

Realising your own nature, you ferry
me across sea-like world,

I am very low, deficient and naive,

O my Lord! You are unfathomably and eternally kind;

I am ignorant and there is no trace of purity in me,

I always remain in evil companionship,

My body, mind and senses have been imprisoned,

I enjoy to my fill poison-like sensualities;

O Lord! Under the influence of the

five gross elements

and their twenty-five variants,

I act as per their wishes;

Sensuality, anger, egoism, greed,
attachment,

Sleep, hunger, laziness, physical
vagaries,

Harshness, intolerance, useless
thinking,

Breaking promises etc., spell only
disaster,

And the balance is not at all
maintainable,

Prompted by my nature, nothing
tangible accrues to me,

Abandoning you, my Lord! No help is
forthcoming,

Considering this, O my Lord! You
shower upon me your blessings;

And give domain of your lotus-feet to
me;

All deterrents to stability are easily
overcome by the support of

your lotus-feet,

Thus winning and getting stabilized, I
fully concentrate on your lotus-feet.

As I concentrate, I escape from the
clutches of Yama

(the messenger of death),

--- 19 ---

O Gurudevaa! You are highly
magnanimous

and a deliverer from sea-like world,

Fulfilling all my wishes, you kindly
help me see your visage;

My mind, immersed in sensualities is
running away from Satsanga,

Make me so fortunate, that I get firmly
associated with Satsanga,

While counting beads, let my
concentration be total,

Leaving all other thoughts, let my
mind be all intense;

Vision may pierce the space between
the two eyebrows,

And the mind may get enthralled in
singing panegyric;

Without any attraction for colourful
elements,

let me concentrate fully on

the luminous stars,

If my consciousness ascends higher on
a lotus with a hundred petals or

Trikuti Mahat,

You bound up my vision with the
luminous star;

I may not see anything else except the
luminous star,

May not look for successes, and my
consciousness may shrink;

Let there be no ringing of bells,
blowing of conch shells

or beating of drums,

Or melodious tunes from the flute or
Ektara;

Let my self be lost in the multiple
tunes,

Such be your grace O Master!,

Let the sound be without any
impairment

and constantly be found in every pot,

Let my consciousness join up with the
quintessential sound,

That has no worldly touch and is free
from sensualities;

Which remains uniform under all
circumstances,

You let me revel in such a delight;

I am in your shelter, so do whatever
you want to do,

I pin my faith on you, deliver me from
the traps of the world;

I am deficient in all ways, O my Guru!

Nothing is hidden from you; blast all
my vices,

Although I am crafty and having bad
conduct,

Yet I am being called as your son;

I am the sheltered one, so do unto me
as you would like to do.

--- 20 ---

O Guru! You let my consciousness
ascend the sky;

And kindly let me catch the current of
seven melodies that is

the quintessential one,

After allowing me to catch the support
of your radiant being,

Let me have a glimpse of your highly
resplendent visage,

There is none like me so depleted in
means and repeating names,

O Lord! You kindly do away with this
weakness,

My sins are accumulating birth after
birth,

Kindly eliminate them, granting
pardon;

Your magnificence lies in delivering
sinners,

Keeping your praises intact, you
sustain Mehi.

--- 21 ---

O Guru! Bolt the stone-door in front
of my closed eyes,

This caged body is like the prison-
house

and the tormenting annoying fort;

Here the fire of anguish is burning all
the time,

My self, caged in this body, has been
suffering for ages,

I wish to have your kind support to
counteract it;

Give your compassionate look and
open the door, leading me to truth,

joy and

consciousness forever,

I have come to your shelter,

Listen to the appeal of an aggrieved
one,

Being surrounded by poverty and
sorrows,

Now you put a stop to all my
sufferings;

Maharshi Mehi passionately pleads for
opening the

door of the luminous point,

To have rich experiences of spiritual
awakenings.

--- 22 ---

Guru! Kindly get me through sea-like
world,

You are my Lord and highly
compassionate,

Associated with the nine doors of
body and the fourteen sense organs,

I am undergoing endless miseries,

O my Lord! Not being able to take
shelter under your lotus-feet,

I have had to suffer in endless births
and death;

Trapped in various attachments to this
body, wealth and family,

And seeking honour, I forgot the
quintessential one;

My mind is so very perplexing and
terrible

That it does not abandon its
sensualities and aberrations,

My mind does not fully surrender at
the lotus-feet of the Lord,

And I am unable to control it;

I have been in this frame of mind for
ages;

Now O Guru! You kindly emancipate,

The Lord, gods, forefathers cannot do this,

Maharshi Mehi says that only Sadguru is capable of granting this favour,

As his magnificence is quite well known.

--- 23 ---

Give me devotion as a gift, O Sadguru, the magnanimous one,

Surrounded from all the ten sides by

the network of sensualities,

Ignorance does not leave me;

I am drifting in the strong currents of
deep ignorance,

I don't have faith in my own wisdom
and strength,

O Gurudevaa! I have full trust in you
only and nobody else,

I have tested all my relatives in the
world,

No one, except you is a great
benefactor;

Granting devotion, external and
internal as well,

You grant self-knowledge and lift me
out of the sense of dualism,

And this is my only prayer to you.

--- 24 ---

Sadguru is the incarnation of
kindliness and love,

Kindly listen to my prayer;

Let myself be known as one having an
evil mind,

As I am fallen, sensual and full of
vices;

It is devotees' nature to be sorry at
those in sorrow,

And again, he is happy to see others
living gleefully,

I don't feel so even in dreams; I only
cause sorrows to the world;

Devotees never eye on someone's wife
and wealth,

But my mind always deflects towards
these,

though I am surrounded by crores

of people;

Pardoning all and full of sympathy, the
devotees always remain cool,

But myself, devoid of kindness and
being stony,

I am always burning like fire,

How far shall I narrate various
aberrations of my mind?

O Lord! Kindly listen to my various
modes of thinking;

I don't try for disciplining my mind
even in the little,

So that I may concentrate my mind on
your lotus-feet;

What would give me Satsanga, teach
me that,

I may follow the same path as
followed by the devotees;

If you don't teach me that, I shall be
burning with triad tribulations,

As those without Sadguru have been
burning;

Mind does not leave its make-up,

So I am really afraid, O Guru!

Sometimes I exhort my mind, but it is
of no avail;

I am tired of my mind and so praying
to you in the aggrieved tone,

O Sadguru, you are friend of the poor
and most bountiful,

Kindly do so as will help me grip your
lotus-feet,

Entire solar system is your sacred feet,

I am lying in the dark well and so now
I call out, saying 'protect, protect,'

O Guru! Lift me up to that glorious
symmetry,

Which you had asked me to ascend
through the tenth door

containing the luminous star,

But that path is not at all visible;

O Gurudevaa! Gripping, you take me
above darkness and the luminous star,

And lead me to the galaxy of stars,

And then further on to the lotus with a
thousand petals,

Where the flame of divinity ever
glitters and the Moon too is visible;

O Gurudevaa! Show me all the
mysteries of the solar set-up,

Trikuti, the point of Sattva, Rajas and
Tamo gunas,

Where the Absolute Brahma resides;

Gripping your lotus-feet, I pray to

you,

So that I may be able to reach Trikuti,

And take me beyond Trikuti, where
the pure Brahma stays;

This this place is shining as Shunya
Desh (Empty Region),

You take me along to the middle of
this region called Mansarovar,

And lodge me at the abode of the
Lord;

Full of the nectar of bliss, where
desires are crowned with fruition,

This is the quintessence of the whole universe,

Give me courage again to mount up the empty region,

And going beyond it, I be lifted up above

the Supra-causal realm (Bhambara Gupha);

Where you make me pure, driving off triad gunas

and removing false wrappings;

And then take me to the nameless land
which is beyond all words,

Thus bringing me to the nameless
abode,

you drop upon me your exceptional
grace.

--- 25 ---

O Sadguru! The very embodiment of
love, teach me how to love;

My mind is enamoured of men and
women of the world,

Snap my bond with them;

Such worldly scenes draw me close,

These obstruct the flow of unceasing
love towards you;

So disengage my mind from such
worldly scenes;

As I practise Drishti Yoga (Yoga of
vision), I see four-armed, eight-armed

Or many-armed wonderful
accumulations of various blazes of
gods,

You withdraw my consciousness from
these;

Besides, taste, word, smell, touch etc.,
allure me,

Showering your love on me, you get
your mind freed from

such entanglements,

All joys are dualistic in nature, except
one coming from the soul,

O Sadguru! Segregate my soul from
all its illusions,

as duality is full of traps;

The soul is artless, indivisible,
impenetrable,

Nameless, non-dualistic and free from
afflictions,

Beyond all incomparable ones and
thus

get my consciousness enmeshed there;

I should know this nature of yours and
mine too,

Eliminating both you and I, let there
be only one.

--- 26 ---

I pray to my Lord Guru repeatedly,

O Guru! Give me a kind look, so that
my mind

may concentrate on your lotus-feet;

O! Exceedingly compassionate Guru,
you listen to me,

My condition is mucky;

none in the world is so full of faults
and sorrows as I am,

Being ignorant, I variously wavered
round the four compartments of life;

And had to suffer immeasurably
without knowing you,

Now be merciful, O bountiful Guru!

And grant me human body;

Even today remaining forgetful,

I have been treading only the paths of
Time;

Listen to me fully, O Sadguru, there is
no one like you,

Snatching me away from the path of
time,

Remove me from being engrossed in
vain pursuits,

Blindfolded, I falter into the traps of
sensualities,

That keep me away from the right
path;

Burning constantly in the fire of anger,
I care two hoots for anger,

Even I don't heed the words of my
parents and well-wishers,

Lying in the abyss of greed, I
variously act;

It has made me sinful and I am not at
all inspired to do virtuous deeds,

O Sadguru! The magnanimous, now
listen to me,

Being blind, I bore many hardships, so
now brighten my vision;

Saints unanimously declare that no
one is so bountiful as you are,

Grant me the right vision to dispel my
darkness,

And hear my endless tales of sinful
deeds,

Under the spell of which I don't seek
your shelter steadfastly,

Even not in dreams do I strut out from
the fort of attachments,

Consequently, I suffer immeasurably
and for me there is no way out;

O my bountiful Guru! Have mercy on
me as you are the deliverer,

Get me freed from all kinds of
bondage, I variously entreat;

Highly bucked up by my own egoism,
I talk only of myself,

Thus captivated by self-pride I don't
have regard for anyone;

Practising many deceptions O Lord!
How much shall I describe?

I have totally forgotten various modes
of serving you,

I am not able to evaluate my own
deficiencies,

You, my Guru! Being omniscient,

you know all about the happenings of
different places,

Knowing all my sins, you kindly root
them out,

O destroyer of sins! Sympathise and
destroy all my sins;

The burden of sins is over my head
and I find it difficult to balance,

Now I am dying under its weight
without your aid;

I am helpless without you, Listen to
me, O Sadguru!

Kick the burden of vices over my
head,

My mind has become dirty, being full
of sins and faults;

Considering me deficient, O my Lord!
Kindly sympathise;

Dropping your bliss, you make me all
pure,

Bestowing grace, make me true as
love is,

Love is another name for Satnam;

Join me with its excellence.

--- 27 ---

O my Lord Sadguru! Kindly give me
your devotion,

I have been wandering in this world
for ages,

Now take me out of the world;

I have travelled in many species of
lives,

Such as animals, birds, worms etc,

Now kindly invest me with human
body and deliver,

Dispelling worldly sorrows, give me
undying happiness,

O the bestower of all and the most
competent one!

Whatever you wish it comes to pass;
so everything is in your hands;

Now shower your blessings, O Lord!
My love,

You are the element and myself only a
constituent of it,

You are the Sun and myself your ray,

You are the progenitor and I am your
offspring,

O Lord! There is only one difference
between you and I;

And that difference is the root of all
worldly sorrows,

Be kind and do away with this
difference,

And be extremely favourable to me;

Hopes, sorrows, fears are feelings
being generated in mind,

They create in mind only the network
of apprehensions,

All constrictions should gather at your
feet,

This is the only prayer of Mehi.

---- 28 ---

Sagduru, the bountiful, Sagduru, the
bountiful, Sadguru, the bountiful,

O my love, listen to my passionate
urge;

O Sadguru, the bountiful, you are my
father;

O the most sympathetic and bountiful
Guru,

You are the bestower of great
happiness;

Destroyer of sins and full of endless
kindness,

I have been lying in sorrow in this
world for ages,

Forgetting myself, I am being duped
by my senses,

Under their dictates, I always remain
within the bond of the messenger of
death,

Being always harassed by sensuality,
anger, pride and greed,

I am not able to restrain my mind and
senses;

Resolving to get happiness, wherever I
run,

Terrible fire of sorrows burns me
there,

As the deer vainly runs after mirage
created by the rays of the Sun,

Similarly happiness of the world drops
me to the water-hole;

Being highly maimed, I am lying
midst sorrows,

Not able to describe my sorrows to
which I am constantly put,

Not finding light, I grope in the
darkness only;

I don't know the place from where
light issues forth,

O highly bountiful! You are highly
omniscient;

O friend of the poor! You are well
aware of my ache,

Give me your kindness, I shoutingly
call out for help;

Being friend and benefactor of the
poor, you are the sea of happiness,

Trampling, blighting and destroying
the network of the messenger of death,

O friend of the poor! With your
compassionate heart,

Drop blessings from above,

Taking me immediately out of the
traps of the messenger of death,

You keep up your promises;

Dragging me out of the dark well,

Bring me to light,

Giving the strength of your comforting
words, you make me sit by your side,

Adopting thus, get me delivered from
the network of the messenger of death,

Being extremely aggrieved, I wail

before you,

None except you, is there to listen to
my wail,

O bountiful Sadguru! You are the only
one to destroy the messenger of death,

Everyday I repeat your name,

O Lord! Being pleased, you give me
the domain of your lotus-feet.

--- 29 ---

Sadguru has come and will oblige by

his darshan,

It will add to my fortune;

And give everyone joy and grace,

There is an aroma of delight
everywhere;

Assemblage of sins disappears at the
very sight of Sadguru,

Good thoughts pervade all tracks;

Today there is great enthusiasm
witnessed among mates;

Let us pray Sadguru's lotus-feet;

Surrendering mind, body and wealth
at his lotus-feet,

Mehi's soul is delivered.

--- 30 ---

O mind! Rehearse the name of
Sadguru,

Who cautions Jhiva and helps the soul
cross sea-like world,

And eliminates the fears of the world,

Breaks off illusions, he faces darkness
and grants knowledge,

Evolving one's heart, Sadguru
explains thoughts about self and non-
self,

Looking so wonderful in appearance,

He considers both qualified and
unqualified as being non-self,

The Absolute, according to him, is
beyond self;

Sadguru frees Surat from filth and
non-self,

And firmly establishes service to Guru
and Satsanga,

He brings out the difference between
the body and the universe,

And liberates Surat completely;

Firmly establishing service to Guru
and Satsanga,

He eliminates sins altogether;

Sadguru shows Surat the way to
wordlessness,

Thus, all impediments cropping up in
the way are rooted out;

He grants knowledge and the sense of
dispassion and discrimination,

And gives the joy of listening to the
multiple sounds,

Granting unceasing and pure devotion,

Sadguru is a super-scientist;

O Giver of love! Grant worship as
your alms,

Let my love for you be forever,

I pray to Sadguru with folded and
unsullied hands,

To open the doors of my inner body.

--- 31 ---

My prayer to Sadguru is:

That I am poor, dirty and deceitful,

And carrying a heavy burden of sins;

That I am sensual, angry, extremely
perverse,

And fully immersed in evil deeds,

And no one is a greater evil than I;

Hearing that it is difficult for the
sinners to be delivered,

I am mortally shaken with fears;

Roaming, I often asked as to who is
one, who delivers the sinners,

I heard your Name as one who
delivers the sinners,

That is why I have been beseeching
you;

So listen to me, O, one being the
destroyer of sins!

Mehi lies every time prostrate at the feet of Sadguru Devi Sahib,

And prays to him for deliverance from sins;

Mehi will sacrifice everything at his feet.

--- 32 ---

Great praises to Sadguru Devi Sahib!

This world, like a dark well is terrific;

Centre of the body, too, is full of
darkness,

Lying midst darkness, the individual
self,

Forgetting its home and spiritual self,
is variously afflicted,

In absence of Sadguru the individual
self is extremely tortured,

There is no one, except Sadguru, who
will be able to solve the puzzle;

And clear the deep darkness

and help the individual self to cross

sea-like world,

And reach his home where this
Absolute happiness is;

Sadguru exhorts all present there in
clear voice,

That the way to one's own home is
entirely different from the external
world,

That road is neither in water nor
among the stones nor in the universe,

It is located in the body of the
individual self,

Maharshi Mehi says that Baba Devi
Sahib is a real Sadguru,

One wishing to reach one's home
should seek Sadguru's shelter

That will help pursue the pathways,
leading to one's home.

--- 33 ---

Practise Bindu-Dhyana everyday like
a Chatak bird,

Glimpsing the luminous symmetry of
God uninterruptedly,

Enter into the solar sphere
immediately;

The quintessential one known as
Ramnaam is the true voice,

It emanates from its place of origin
and flows down the universe

and the solid mass;

Merging Surat with the quintessential
one, meet your Lord,

And eliminate the cycle of birth and
death;

Without devotion to one's Guru and
service to the sages, nothing fructifies;

So always repeat the name of Guru
and concentrate on his lotus-feet,

With concentration on Bindu, the
luminous star emerges,

And then the Sun and the Moon
appear,

Along with these the currents without
being impaired sound are heard,

The sounds gather all that is
contracted at a point between the two
eyebrows,

And at this point only, the spiritual aspirant witnesses

and hears all the sounds;

All praises to Sadguru, who has acquainted Mehi with these applications,

You are magnificent, O my competent Guru!

I seek your shelter day and night, says Mehi.

You are the apple of everyone's eye,
granting vision to all,

Why can't you be seen?

You are investing the individual self
with consciousness,

Why don't you get caught with the
senses?

From top to toe, you are present in
every atom of the human body,

Not only that, you are also present in
each atom of the external world,

Even then why can't I recognize you?

You are manifest in all expressed forms, being all pervasive,

But in reality, you are without any form;

Why can't you be perceived by the mind and intelligence?

You are subtler than the organs of action and knowledge;

As every atom inside and outside the pot, is pervaded by the sky,

Similarly you permeate inside and outside this body,

Then why do you not materialize your self?

One, who eliminates the difference between you and I,

That one and Mehi are the same;

And that is why no question is being posed.

The Almighty is beyond speech,
words and all these,

He lords over all;

He is above all senses and the three
Gunas,

And is also above both living and non-
living nature,

Pervading all spheres of nature, the
Almighty is called Rama,

Being different from all, the
unexpressed and unseen Almighty,

Is beyond destructible and

indestructible nature,

His lotus-feet are gripped by the
saints,

He is the most ancient, endless and the
most loving Lord;

And is pervading all the places,

He belongs to all the countries and
beyond them,

And is even beyond the permeable
one,

With folded hands, Mehi repeats His
name,

Repeating His name, individual souls
cross sea-like world.

--- 36 ---

God is beyond description,

He is beyond words, yet present in all;

Pervading each atom, each particle,

And each small and big living beings,
in the same manner,

As the sky is present in the seen and

unseen worlds,

Along with the living and non-living
nature,

They are all contained within the
Almighty,

But they cannot accommodate Him,

He is without any beginning or end,

And pervading all wholly;

Is indestructible, invincible and
extremely dense,

Not visible to the senses,

But perceived by the soul only and the
most subtle one,

Maharshi Mehi says, seeking clues
from Sadguru,

And accordingly plunging into
devotion,

Liberation is attained.

--- 37 ---

The Absolute Brahma is not
describable and is beyond words,

Beyond aberrations and is the Lord of
all;

He is above all senses, triad attributes,

And beyond destructible and
indestructible nature,

He is beyond cessation; His lotus-feet
being gripped by the saints;

He is above attributes and even
without them,

And beyond nature, truth and
falsehood;

He is infinite, endless and the
quintessential one,

Worshipping Him, the individual soul
gets delivered,

With folded hands, Mehi beseeches
Him to deliver.

--- 38 ---

One without colour and sketch,

Not even seen by the spiritual vision,

Not trapped even by the fourteen

senses,

And not tied by any bondage;

That Absolute one is the basis or the sustainer of all;

That Lord is the darling of all;

Not incriminated in the three unsusceptible wrappings and five cells,

Neither long nor wide nor twisted nor straight,

Nor stationary nor moving,

Nor called either ignorant or wise,

That one is the basis of all,

The darling of all;

One who does not have any colour or design,

One which is not being apprehended even by the third eye;

One which is not being trapped by the fourteen senses;

And one which is not being tied by any kind of bondage;

He has neither beginning, nor middle
nor any end,

Nor covered by the illusions,

Not comparable with the Brahma,

Even Nirguna or Saguna is not fit to
qualify Him,

That Absolute Brahma is the basis of
all,

That one is the darling of all;

All things of the world are full of His
essence;

But He does not take after anyone of them,

Nirguna or Saguna Brahma is inextricably bound up with Him,

But nothing can equal Him;

That Absolute Brahma is the basis and darling of all;

Brahma has seven kinds of variations

viz. Satchidanand Brahma, Vasnatmak Brahma,

Manomay Brahma, Gyanmay Brahma, Pranatmak Brahma,

Omkarsabda Brahma and Vishwarupi
Brahma;

All these variations of Brahma
combined together equal the Absolute;

The Absolute Brahma is the basis and
darling of all,

He is unborn, undying, never
incarnated ten times or twenty times,

That Absolute Brahma is the basis and
darling of all,

No external or internal Sun or any
material object,

Can make Him appear by its light;

Even Prakriti also cannot limit Him,

He can't be experienced by the mind,
intelligence and words,

Whom the great sage Vadwa describes
as one being silent,

That Absolute Brahma is the very
basis and darling of all.

Maharshi Mehi says that the Almighty
is as it is from the very beginning,

And is the most ancient one and the

incomparable one,

Everyone has a beginning except Him,

Only the Absolute is without any
beginning,

That Absolute is the basis and darling
of all.

--- 39 ---

O Lord! How shall I be able to see
you?

You are beyond all illusions,

But remaining in body and guided by
my senses,

I always remain deluded;

My intelligence, mind and other
senses catch only illusions,

And thus I remain totally immersed in
them,

I can't step-forward, forsaking these
illusions,

Kindly shower your grace and deliver
me from their captivating influences,

So that I may go beyond non-living
nature;

Mehi prays to the Lord for dropping
His grace,

So that he may visualize Him and get
a surfeit of happiness.

--- 40 ---

As eyes see eyes,

And skin derives pleasure from skin,

Likewise the soul glimpses the

oversoul,

And their union gives contentment;

This vision or closeness is exceedingly difficult,

It is beyond intelligence and mind,

Those meditating, practising hard and resolutely following the discipline

Of body and mind,

Get the most unachievable one,

Accordingly to Mehi, such devotees don't come and wander in the world.

--- 41 ---

Intelligence and mind together
facilitate vision,

Intelligence and mind together bring
closeness;

Vision is granted by the spiritual eyes,

Closeness is brought about by
togetherness;

Both vision and closeness are full of
illusions,

O the seekers of truth! Vision and
closeness are not the oversoul,

The oversoul is beyond nature, mind
and intelligence,

It is beyond all wrappings of the non-
living world,

Due to the grace of Guru, the mind
goes across all spheres,

Such a devotee sees the very image of
the Lord, devoid of all illusions.

The Soul

One that is not in soil, water, fire, air
and sky,

One that is not to be found in the five
sensory perceptions that delude;

One that is not among triad attributes
and fourteen senses,

That is called unexpressed,
unfathomable and being Mula Prakriti,

That is beyond all these and the very

manifestation of the prime reality,

That is the very nature of self; That is
the very nature of self,

That is not born of soil, warmth,
perspiration and dirt,

Or human body or that is not born of
the world,

That is also not born of Vishnu,
Shankar or Brahma,

That is not in the very nature of solid
or liquid,

Vapour or darkness or light or words,

Nothing sticks on it and there is no flexibility or compression or vibration in it,

There is no conductivity or expansion in it,

That does not contain either particle or atom, line, signature or dot,

That is neither gross nor subtle, nor cause nor expression,

Neither is that dull nor conscious nor body nor universe,

It is beyond all and yet the prime

reality;

It is on land and in water, but is
neither land nor water,

It is neither in the air nor fire, but not
the air or fire,

It is in the triad elements of the sky,
but is not being any one of them,

It is present in senses, but does not
resemble them,

It is totally immersed in Mula Maya
from all sides,

That is quintessential and non-

moving;

That undying soul is filled with Mula
Maya, but is not Mula Maya,

That is in Brahma, the great Vishnu,
Hari, Shankar,

All gods, demons, men, cobras and
kinnars,

And all non-moving and moving
creatures of the world;

But that is not like them and that is
beyond them and is the incarnation of
the

Absolute;

That is the in the nature of self; that is
in the nature of self,

That is one which does not get killed
or cut,

That is on which does not get
putrefied or burnt,

That is one which does not get soaked
or shifted,

That is beyond all and is in the nature
of prime reality,

That is in the nature of self; that is in

the nature of self,

That one which is not born or dead,

And does not have childhood, youth
and old age,

That one is neither wakeful nor
dreaming nor sleepy nor in the four in
the four

states of the soul,

That one is not among the four castes,

That one never comes and goes and
speaks or hears,

That one never acts or is called a doer,

But without whom nothing gets
extinguished,

That one is without attributes or with
attributes,

That one is not truth, falsehood, dead
or immortal,

That one does cover and does not
cover,

That one is neither one that enjoys or
is a Yogini,

Neither is that one a help or a dishelp,

That one is neither knower, nor known
nor knowledge,

That one never uses any relative
language,

That one is beyond the primal 'OM'
sound,

That one is beyond impairment or
with impairment,

Though living among the bended ones
that one does not bend,

And though living among ones that
does not get straightened,

Though present among the living
ones, that one is not called living,

And though living among the dead
ones that one is not called dead,

As the pots filled by the sky move in
the sky,

Similarly all filled by that one move
only in that one,

That one has neither any beginning
nor any middle nor any end

There is no such place that can keep
that perfectly in itself,

The supreme element beyond all these
is God,

The sky within the pot, the sky within
the house,

The sky within the makeshift cloth-
house,

All the three remain unalterably the
same,

Likewise the souls of countless
moving and stationary creatures,

Though living in different bodies, yet
they are the same,

The Lord being infinite remains unfragmented in all bodies,

He also remains uniform in all conditions,

When Time was not there God was there,

There would not be such time when God would not be present,

Time must have a stop but God will always exist,

Only he will understand who gets Sadguru in his life,

Sadguru is beyond prime reality,

Mehi says that even the best among
men cannot understand

the prime reality,

How will Mehi be able to describe the
unfathomable?

How would the dealer in pebbles tell
about the qualities

of the precious jewels?

The Lord is beyond destructible and indestructible ones,

Moulding your mind subtly with inner perception,

Devote yourself to the Lord day and night;

Rip open the luminous point with the sharp vision of age,

And hear only the repetitive inner voice,

And fix your gaze on the Sun, the

Moon and the stars,

As the flowing river merges with other
rivers,

So do the devotees move with the very
speed of the birds;

And switch over to the movement of
the fish,

They grasp the central sound of the
lower realms,

And are progressively drawn upwards
to the sounds of the higher realms,

Thereafter they attain the ultimate

state ie. the state beyond the sound,

This is the subtle way of the saints

and Mehi asks devotees to listen to it carefully,

This is known as the highest devotion and highly acclaimed one,

Bearing this in mind, one should practise Dhyana Yoga.

--- 44 ---

Knowledge gained by the saints is

being imparted

to the spiritual aspirants for their benefit,

Aril verse is pieced together to communicate the same

and it grants good fortune;

These are all priceless and not even a word of it

can be measured in terms of money,

Mehi, nodding his head in approval, says that if he wished to speak them out,

He would, first of all, have to bow
down at the lotus-feet of the saints;

After serving the saints, one should
always do Satsang with them,

Attentively listening to their nectar-
like words and bear them in one's
heart;

If one fails to understand their words,
get those words explained by them,

Gaining real knowledge from them, let
one's living be as per their norms,

Seek Sadguru after Satsang and get

the blessings of your Sadguru,

Knowledge without Sadguru is like
treading the wrong path;

Mehi gives the profile of a true Guru
in Kundalia rhyme,

If heaven wills and you get the real
Sagduru in your life,

Serve him, abandoning pride from
your mind.

One who knows the path to
deliverance,

And regularly practises Dhyana Yoga,

And lives in this world with pure
heart,

Day by day he grows dispassionate,

And does Satsang with great delight,

Gives compact knowledge and dispels
all follies,

Suspicious are cast away,

And the views of saints gain ground,

One possessing such qualities, Mehi
calls him a pure-hearted Guru.

Speak the truth with love that would
have its appeal,

Leave stealing, taking of drugs,
adultery and violence;

Practise concentration as per
instructions of Guru,

Mehi asks devotees to listen to the
words of Guru attentively,

Now that he starts explaining the
teachings of Guru to them,

Body, neck and head should be held
erect in a straight line,

Seated comfortably in Padmasana,
eyes and mouth be closed,

And bowing with love and reverence
will purify the mind,

During practise if the mind wanders,
let it be instantly withdrawn,

And get it fixed on the objective,
withdrawing the mind again and
again;

Mehi advises to proceed further with
the objective,

Pursuing the currents of inner lights
and sound;

Soon trying to catch the currents of the
quintessential one,

With the help of the Yoga of vision,

Watch the acts of Brahma in the
universe,

Uniting the rays of both the eyes and
holding them on the focus,

Gaze it with a steady mind,

Get your mind stabilized and through
the tenth door

climb over the ladder of the sounds,

As the arrow gets stabilized while
hitting its target,

Similarly journeying through the
sphere of light

one will also journey through different
spheres of sound;

Glimpsing the shining blazes of the
sphere of light,

Look intently at the luminous point
between the two eyebrows;

This is like electric light and the eyes
do not remain fixed,

Consciousness remains vibrating and
under such a circumstance how will

the eyes catch a glimpse of that light?

As one practises Drishti Yoga,
tenaciously vibrations are stopped,

And consciousness becomes full
grown,

The doors of the luminous star are
opened due to the intensified gaze,

Mehi says that the gaze becomes so
powerful with efforts and wild efforts;

Closing mouth, eyes and ears one
sees, hears

and bears the music in one's heart,

And gets drawn towards sounds in
different pitches;

Hedge-crickets sing and the bees hum

and the sound of the bell, conch shell,
clarinet, etc., are heard,

Many stars are seen together with
different sounds,

The earthen lamp burns and the sky is
visible,

Because of the wonderful light of the rays of the Moon;

How will the amazing Moon together with the sounds look like?

Those experiencing it are supposed to be the wise ones,

The brave get fully immersed into such endeavours,

Fully plunged into such strivings one becomes extremely cool and calm,

And forgets all about one's gross body;

Paramhans says such introvert aspirants

remain completely unaware of morning, day and night.

And are effortless as if dead from outside,

The Sun outside compared to one inside is dark enough,

That splendourous Sun is beyond the boundary of the Moon,

Louder sounds highly repetitive inside are not discernible enough,

Paramhans says, sounds like the
beating of drums

and roaring of clouds are heard in the
universe,

Above Trikuti, are colourless,
shapeless compartments,

Where there are only resounding
sounds;

The true spiritual aspirant remains in
Dhyana Yoga,

And with Yoga of sound reaches the
highest realm;

In such a shapeless universe, he hears
extremely sweet sound of a flute,

Yoga of sounds cause such wonderful
experiences;

On getting such a perceptive Guru,
one knows how to do Nad Dhyana,

That matchless sound which never
changes is the quintessential one,

And that quintessential sound is
finally changed into the soundless one.

Saints describe such a word as
soundless, nameless or wordless,

The quintessential one along with
Surat at the final stage disappears,

The very stage of soundlessness,
wordlessness or namelessness

is entirely different,

According to Mehi that stage is devoid
of dualism,

Surat, merging with the Absolute,
never returns to the physical world.

O devotees! Now I would like to describe the final central Naubat sounds,

The first Naubat resonates at the meeting point

of the gross and subtle spheres,

The second Naubat reverberates at the meeting points of the subtle

and causal spheres,

The third Naubat is heard every moment at the meeting point

of the causal and supra-causal spheres,

The meeting point of the supra-causal
sphere and Kaivalya,

is the Mool Prakriti,

And is the sphere of pure
consciousness;

After proper consideration, Maharshi
calls

the sound of this sphere as the fourth
Naubat;

Above the very centre of the sphere of
pure consciousness lies

the soundless realm of the Absolute;

Here is located the centre of living nature as far as the mind can imagine,

From here does resound the fifth Naubat,

as being the most wonderful and incomparable sound,

Those, who plunge Surat into the fifth Naubat, are delivered from captivity.

Gentlemen! Creation has five centres
of the five spheres,

From these centres, emanate the five
different tunes,

These tunes, like the tunes of Naubat,
are very sweet;

These central Naubat sounds resound
every moment in six tunes

and thirty-six musical notes;

Those going inside have a taste of
these tunes and are highly delighted,

Living and non-living nature – each one has a centre,

One that is the sphere of pure consciousness is the sphere

of living nature and also Kaivalya,

And the Mool Prakriti is called supra-causal and the unexpressed;

Perversion of supra-causal is the causal one,

Maharshi asks the devotees to recognise these in their own bodies.

--- 47 ---

O hear! All those living in the world,
this world is transient,

And bound to be destroyed;

It is all pomp and show and a great
deceit,

All take it to be ephemeral but you
clutch it as an aid,

Its happiness is like the water of
mirage,

Finding the deer alone your greed is

stimulated;

Due to this greed, you have to bear the terrible miseries of the world,

Without Sadguru, who will come to your help?

Not even one being is yours in this rest-house,

Son, father, mother, wife, etc., who among them is yours?

Brothers, friends, relatives, family, the King are all false,

Residents of the seven heavens,

beautiful gods are all endlessly
delighted,

None is immobile, all moving and
only truth and peace being stationary.

The Almighty is peace incarnate and
saints say He is beyond words,

He is beyond destructible and
indestructible nature,

And also above one with attributes or
without attributes and loving all;

He is unseen, unfathomable, nameless,
inexpressible

and beyond the abode of happiness,

Such different adjectives are given to
the Almighty

who is above the sphere of mind;

Those having doubts remain in great
afflictions,

O brothers! If the Lord is yours, you
can get help from anywhere;

Getting clues from Sadguru, remain
fully devoted to Him,

There is no difference between
Sadguru and the Almighty,

So with this faith you remain loyal to
your Guru;

Serving and worshipping Guru do not
keep any nuisance in your mind,

O brothers! Remaining detached in the
world,

subdue your senses, causing pain,

Abandon sensuality, anger, egoism,
attachments, etc.,

And remain attached to Guru without
avarice,

craft and pride and various kinds of
allurements;

Leave them slowly and then only you
can think of your welfare,

Bear the words of Guru in mind,
leaving aside all conflicts,

Seducing other women, telling lies,
intoxication, violence and stealing,

All these five big sins are to be given
up as they tend to destroy you,

They are the strong aids to illusions

and bind you to the circle of birth and

death,

Wine, bhang, opium, toddy, modak,
cocaine, tobacco, etc.,

All such intoxicants are fit to be given
up, and so give up,

A meal of meat and fish be given up

and Sattva Guna be cultivated in food
and drink;

Firstly, correct your food habit

and then slowly do away with other
deficiencies,

Always do Satsanga, which being both external and internal;

Reading religious stories is external Satsang

and internal Satsang is unbroken Dhyana;

Closing eyes is one of the means of Dhyana,

As one sits erect on Sukhasana repeating Guru's name

and concentrating on him,

To some extent, this helps to

concentrate and thereafter, do Drishti
Yoga,

Catch the luminous point with the help
of Drishti Yoga,

And get Surat freed from the Earth;

Thus pursuing the luminous sounds,
listen to the repetitive sounds again

and again,

Listening to these sounds, Surat goes
on climbing,

and finally the inner wrappings that
cause pain are destroyed;

Leaving the sphere of darkness, Surat
goes on to the subtle sphere,

At the middle of the subtle sphere,
Surat catches the central sound,

And enters the sphere of words only
riding over the universe,

In the sphere of words by listening to
words only Surat is fully satisfied,

This tune is like singing of the name
of Rama,

Which is called the quintessential one
by the saints,

This is without attributes, pure and fully conscious;

Surat catches the quintessential sound and being attracted towards it,

Leaves the sphere of consciousness,

This sound is lost in soundlessness, which is beyond the stage of Nirguna,

When the sphere of words is left behind,

Surat reaches the stage of soundlessness,

This soundlessness or wordlessness is considered as the Almighty,

This is the final goal of all human beings,

Those, attaining this stage, are called saints;

Such delivered souls caution the world,

And explain, singing the secrets of Santmat;

Those who know them practise different disciplines of the mind,

And purifying their minds, they live in
the world;

Remaining dispassionate, they adhere
to simplicity,

And very much love to attend
Satsanga and impart real knowledge,

And solve all the riddles of the world;

Only such ones be accepted as Gurus,

Considering them as saints, serve
them;

Never play fraud with your Guru and
taste his nectar-like love;

Speak affectionately with him as
egoism will spoil everything,

Never be impertinent to him,
otherwise you will remain caged in the
world.

--- 48 ---

Sadguru would tell you about the
ways of the internal sky,

Through the centre of the darkness
caused by the closed eyes,

Surat, climbing on the chariot of the
Yoga of vision,

And passing through the tenth door,

Being subtler than the front of the
needle,

Enters the internal sky;

Surat leaves the sphere of light and
plunges into words,

Crossing the sphere of words with the
help of Yoga of sound,

Surat reaches the final goal, i.e., fixed
and not destroyable,

Mehi is dependent on his Sadguru and
always bowing at the feet.

--- 49 ---

O brothers! Be Guru-sheltered,
without seeking his shelter,

darkness envelopes,

Nothing significant is visible, so be
Guru-sheltered;

O brothers! Serving Guru, know the
secrets from him,

Your gross body is full of darkness,

After darkness is the light of Brahma,

Crossing which the lotus with a
hundred petals shines with a glitter,

And the rising Sun in the subtle sphere
is visible;

Leaving the sphere of light, catch the
quintessential one,

And with it cross the spheres of causal
realm,

supra-causal realm and the cave of

Brahma,

Thus plunging Surat into the central
world,

cross the universe or the egg of
Brahma,

Remaining immersed in Truth, you
don't get trapped in the world again;

O brothers! The secrets got from Guru
are highly concealed,

Mehi says those pursuing the right
path,

are the only recipients of God's grace

and none else.

--- 50 ---

Go to the shelter of Guru and sing his praises,

Let your Surat be fixed at the point between the two eyebrows;

Gaze intensely at the central point of the space between the two eyebrows,

As you do so, the point glitters and the five colours also become visible;

Lightning strikes with its rapidity and
its flash penetrates the lotus

with a hundred petals,

The earthen lamp burns giving light
and the stars twinkle,

The full Moon is seen radiating its
light and giving immense joy,

Surat ascends the subtle sphere and
watches the Sun God halting there,

Brahma Lok is extraordinary but
leaving this tenth door,

Surat ascends further,

Going up above the subtle sphere and
entering the sphere of words,

It gets rid of the false notes and
colours,

As it gets fully immersed in the
quintessential one,

All miseries and dualism get fully
eliminated,

Maharshi Mehi says that Baba Devi
Sahib delivers the souls in bondage,

Explaining and propagating the true
means of devotion to God,

Mehi, with folded hands, and head
bowing, praises his compassionate
Guru,

Who gave him the secrets of devotion
to God.

--- 51 ---

O traveller! Seek the path that lies
within you,

You and your beloved also are in the
same body;

O traveller! If you want to go to your beloved,

Then you seek the path inside your body and do not delay;

The four spheres of darkness, light, word and wordlessness –

Are lying within the fort of your body;

You stepped down to the darkness, but your beloved is in the wordless sphere,

Trapped in darkness, you are far away from your beloved,

Now again to meet your beloved,

You begin your journey of the
wordless sphere;

Your Lord is found at all places but is
not perceptible,

If you journey across the wordless
sphere, you may apprehend Him;

Within the dark body look for
Sushumna,

On finding the central-point within the
two eyebrows,

Pursue the path ahead,

Opening the door of the sphere of light
with the Yoga of vision,

And singing panegyric, immediately
enter the very sphere of light;

Catching the cord of the central sound
of the subtler sphere,

Enter the wordless sphere with the
help of Surat;

And burn the bundles of triad
attributes to reach your Lord,

Where both , Saguna and Nirguna, are
fully relinquished;

Maharshi Mehi says, Devi Sahib's instructions are highly beneficial,

Mehi sacrifices all at His feet.

--- 52 ---

O Traveller! Seek the Path That Lies Within You

O traveller! Seek the path that lies within you,

You and your Beloved are in the same body;

Your Beloved is pervading
everywhere, but not being perceived,

Those initiated by Guru are able to
recognize Him within their bodies,

O traveller! If you wish to go alone on
the path of the Lord,

You look for the path within and do
not delay;

The four spheres of darkness, light,
sound and soundlessness –

They all lie within the fort of your
body,

You stepped down to the darkness, but
your beloved is in the sphere of
soundlessness;

Now you again go back to the sphere
of soundlessness through the tenth
door,

Pursuing the inner light and practising
the yoga of sound,

Listen to the orchestration of sounds
and closely watch the dazzling light,

And go along the path where the five
Naubats resonate,

Mount up as you get drawn towards

them;

Never think that there are other means
of going to the sphere of
soundlessness,

Without the Yoga of vision and the
Yoga of sound.

Mehi says, that going along this lone
path,

Is the secret path to Divinity, as shown
by the saints,

Catching the most subtle one amidst
different sounds,

Go along the solitary path, lying
within your body.

--- 53 ---

Free from sensualities, enjoyments
and desirous of attaining God,

Remaining prepared for all out efforts
with the help of the Yoga of vision,

Join the currents of light of both the
eyes

at the central point between the
eyebrows,

Changing attitudes of the mind and
leaving all hopes and disappointments,

Catch the light and repetitive sounds
within,

Tearing all wrappings and moving
your Surat to meet the Lord;

But before this, abandon falsehood,
thieving, intoxication and rape,

Giving up these unrighteousness
repeat Guru mantra in your mind,

And also imagine his physical
presence in your mind and do

Satsanga,

Thus breaking off your illusions lead
self dependent life,

Mehi says that these are the
imperatives given by our saints,

Leaving craft, they are to be executed
faithfully.

--- 54 ---

O Gentlemen! Seek God within your
own body and not in the external
world,

Hari is in one's own body and so
search within,

Joining the currents of light in both
your eyes at the tenth door,

Let the luminous point be raised and
then,

Looking at the point and trying to
catch repeatedly the central words,

Among the repetitive sounds within,
seek God,

And bring your Surat near the tenth
door,

Watching and listening to various
tunes, seek Him as your Surat ascends,

The five Naubats ring, catching each
one successfully,

And with its help, ascend each, one by
one, and seek your God;

Mehi says the quintessential one, that
is, the fifth Naubat,

Is ringing from its own house of
worldlessness, where God resides,

With Guru's grace seek Him as you
reach there.

The Lord resides beyond the
wrappings of your body,

If you wish to meet him, you soon
seek the company of saints;

With the means shown by Guru,
eliminate pride

and pleasures that beget all
complexities,

The real Guru's instruction is to look
within one's heart

without losing any time,

Close your eyelids and do away with
the caprice of the mind,

In the middle of the two eyebrows is
the visible point,

From there, chart out the route, O
traveller!

This one is the real path, going beyond
the three wrappings of one's body,

As one pursues this path of light and
sound, illusions are broken off,

Contracting your Surat closely, walk
along these roads,

And crossing this sphere too, attain the
highest stage of the Absolute;

Maharshi Mehi exhorts the virtuous
ones to follow Devi Baba's
instructions,

Following the same you get both
peace and happiness,

And cross the barriers of the world.

---55 ---

Your Lord lives beyond the three
coverings of your body,

If you wish to meet Him, strike your
bond with the saints and sages;

Banish your egoism and self-praise
with the help of Guru-mantra,

The secret of Guru is to look within
yourself immediately,

Closing both the eyes and joining their
currents at the tenth door,

Will put a stop to your caprice of the
mind and the dazzling star will appear;

From here you visualize your paths of
light and sound,

They are the actual paths to go beyond
the three coverings of your body;

The saints declare pursuing the above
two paths help

men being freed from the illusions,

Withdrawing your Surat from all
trappings, cross the spheres of
darkness

and light,

And enter immediately the sphere of
sound,

Again moving from the sphere of
sound to the sphere of soundlessness

where the *Almighty* resides,

O the virtuous ones! Bear in mind the
instructions of Baba Sahib says Mehi

Then alone you will have peace and
happiness and you will be freed from
the

Very cycle of birth and death.

Inside one's body, one witnesses
unique and most delightful
performances,

In the centre of the eyebrows, you fix-
up firmly your Surat,

Watch the wonderful light inside your
body,

As you see that light try to experience
it;

It is difficult to know its reality by
describing or hearing it;

It is to be sought inside one's own
body only.

Within the body itself is Sagun,
Nirgun and the abode of the Lord;

If you do not believe, you serve
Sadguru, abandoning your pride,

Even now is alive in the world Baba
Devi Sahib, the light of knowledge,

Who specifically teaches the means of
inner worship;

Mehi says, one going to his shelter,
gets inexplicable joy inside one's
body.

--- 57 ---

O devout! There is a wonderful
display within this body,

In the darkness of this body is the sky
studded with the stars,

the Moon and the Sun,

There is the subtle body within the
gross one and in that subtle body

is the causal one,

And yet there is the fourth one, that is,
the supra-causal body,

The fifth body, that is, Kaivalya
(oneness) is without attributes

and full of knowledge,

Mehi says, the quintessential word
along with the Absolute,

is present in one's body.

--- 58 ---

Meditate first on the Guru's form.

The Soul is purified, thus, and is seen

His point form.

Look intently ahead of the mid of both eyes.

In a single point meet the rays of both eyes!

Keep your gaze fixed at the Tenth Door.

You will see the dazzling point and a bright star.

Spectacular light forms are seen in the Light Sphere.

Countless sounds resound in the

Sound Sphere.

Among numberless sounds focus on
the True Melody.

This alone is the way to cross the
World-Sea.

Genuine and so easy, O Mehi, is this
path.

Guru's committed service ensures
success on this path.

The glittering point between the two
eyebrows is visible,

O brothers! Closing your eyelids, try
to see,

Let the two currents of light converge
at the central point of the eyebrows,

Fix your gaze and cross your bodily
sphere and enter the egg of the
universe;

The sky, studded with stars, looks so
wonderful,

Light, like the earthen lamp, is visible
that eliminates

the darkness of the closed eyes,

The incomparable Moonlight, unique
in itself is spread in all corners;

And the light of the young Sun also
radiates beautifully,

Surat, with its spiritual vision, catches
the multiple sounds

without being impaired,

O individual souls! Catching these
sounds with Surat-like rope,

Walk along the final abode, which is

the real home;

Mehi has revealed this mystery, the
quintessential one,

One, who serves Guru without any
craft, has no difficulty

in reaching the real home.

--- 60 ---

Without gazing downward, upward,
leftward, rightward or backward,

Look ahead, closing both your eyes

and joining

the two currents exactly in the middle
of the two eyes,

Immersing yourself in the blaze of the
shining star

and watching the scenes of the sphere
of light,

Fly in the inner firmament like a bird,
and perching

there on the luminous point,

Catch the quintessential sound among
the multiple sounds

and glide like a fish,

O mind! Flying like the bird and
swimming like the fish,

Your mind is absorbed in its own
sphere,

Surat alone mounts on the egg of
Brahma,

Finally, catching the ceaseless primal
'OM' sound, Surat listens to it,

The sound of creation in wrapping is
so very intense,

Mehi says, with the help of the central
sound (Naad) in the lower sphere,

Catch the central sounds of the higher
spheres

and finally grip the quintessential one,

Thus grasping the 'OM' sound, that is,
the quintessential one,

cross this sea-like world.

--- 61 ---

Seek the light within,

Any devotee with the inner vision has
seen that light,

One must know the secrets from Guru,
serving his lotus-feet,

Day and night, keeping one's
consciousness focused

at the point between the two
eyebrows,

The darkness is gone and there comes
in front of the eyes

Colours like yellow, blue, red, white
and black;

Lightning flashes with their flickers
and the morning star is seen,

The Moon rises and the Sun too
climbs up,

And thus the quintessential one is
perceived;

At the feet of the Absolute and Guru,

The devotee comes to know all about
these secrets,

Various kinds of deeds in the world
entrap this life;

Baba Devi Sahib has revealed to Mehi
that only God and Guru deliver souls

Living in bondage in this world.

--- 62 ---

My eyes got fixed at the central point
between the two eyebrows,

They do not glance sideways and are
fixed at the point in front;

The light of Brahma appears within
and darkness of the night vanishes,

The Sun, with its extraordinary rays,
ascends with so many sparkles,

Consciousness finally gets immersed
in the quintessential word,

Baba Sahib tells Mehi to remain
absorbed day and night in such
applications.

--- 63 ---

On eyes being stationary at the tenth
door, the luminous point of the third
star becomes visible,

The flash-light of Brahma within one's
body glitters and sparkles,

Light like pearls, diamonds and the
fixed star come to the view,

There is a glimmer of the lightning
and many shining lamps burn;

Without being impaired the multiple
sounds are heard without musical

instruments and tunes,

Consciousness, visualizing the inner
light and hearing the sound within,

Is filled with joy and hurries dancing
towards God;

Thus the true devotees, knowing these
secrets, move internally and

traversing the distance,

Catch the quintessential one,

And are thus able to get their sorrows
eliminated;

Nothing else, save the quintessential
word, joins one with the Lord,

Mehi is repeating the words of saints
and none of his own.

--- 64 ---

Currents of nectar are flowing down
from the lower body,

From the subtle openings of the tenth
door,

As the fish mounts up from the flow
of currents to the opposite of the flow,

Likewise Surat moves up from the egg
of the universe

To the lower body through the subtle

openings,

And Surat again ascends from low to high over the currents of sound and light,

Repeating the mantra given by Guru and concentrating on his physical body,

Serve him with love and obey his commands, O dear ones!,

Guru will tell you about the subtle capillary tubes of the tenth door;

In the middle of the two eyes and in front of the nose

if you find the point being subtler than
the front part of the needle,

Your darkness will disappear and then
you soar up gleefully

In the inner sky, full of light;

Getting the quintessential one among
the multiple sounds,

Enter into the final stage that will
efface all your physical tortures,

Mehi says, it is possible only when
you serve your Guru everyday,

Nothing will accrue without service to
Guru, as told by the saints.

--- 65 ---

Right and left of the vertebral column
are Ganga and Yamuna,

The two live currents are flowing and
in the middle of them,

And the vertebral column, flows the
live current of Saraswati;

Unfortunate is the man who cannot
learn the technique of purifying

himself

at the point between the two
eyebrows.

Kabir and Nanak said, “As the Pinda
(body),

so is Brahmand (Egg of the
universe).”

There is no difference as such between
the two,

On the right side of the vertebral
column are Pingla, Ganga and the
Sun,

On the left are Ira, Chandra and Yamuna;

Surat gets easily purified as it concentrates on the physical form of Guru,

Looking at the lighted point between the two eyebrows, Surat goes ahead,

It seems as if it were bathed in the river Saraswati;

Over the tenth door and while crossing the lotus with a hundred petals and

watching the extraordinary light of Trikuti,

Surat enters the empty space;

In the middle of the empty space Surat catches the quintessential one and

proceeds on,

In this manner Surat reaches the abode of truth,

Crossing MahaSunya and Brahmar cave;

Again it merges with the final position called unseen, unfathomable, nameless

and the abode of peace,

O brothers! The saints say that, Surat merging with the final stage, attains liberation.

Thus Surat gets freed forever from the world of illusions.

Getting secrets from Devi Sahib, Mehi by his grace has Sung about these secrets in the verse.

--- 66 ---

At the very junction of Ganga,

Yamuna and Saraswati,

Offer prayer to the Lord every evening,

With both the eyes at a distance of twenty-two fingers,

Fix your gaze resolutely at the tenth door,

This will stop your breath and the mind too,

Will get rid of capriciousness,

Entering the tenth door and joining Surat with the lighted point,

Hear with rapt attention, ceaseless
Gayatri Mantra, giving happiness,

Whosoever, concentrates on the
repetitive Gayatri Mantra,

Mehi says, all his torments get
destroyed,

And he moves towards the path of
deliverance.

--- 67 ----

In front of the nose and the centre of

the two eyes is located the tenth door,

The lighted point appears to be
glittering there;

Fixing your gaze at that point,
eliminate the capriciousness of the
mind,

Saints have said this to be the real path
of peace,

Those, who want peace, should
relinquish the impetuosity that
misleads,

This is known to someone who has
gone to Guru's shelter,

Except Guru, none else can teach to
eliminate one's egoism and self pride.

--- 68 ---

These means will help me cross the
barriers of the world,

My Guru has revealed to me this
mystery;

Closing both the eyes and joining the
two currents of vision,

I will fix my gaze at the tenth door,

and see the wonderful colours and beauty.

As the darkness approaches the five colours will appear,

Lightning will come flashing and so will the stars appear;

Surat, mounting up, will look at the Moon

and glimpse the beauty of the Sun
Brahma,

Surat again will immerse itself in the sphere of words,

Word will reach the highest stage and
merge in it,

These means remained concealed for
so long,

Mehi says, that these means got spread
in the world by his Guru, Devi Sahib.

--- 69 ---

Surat, going to glimpse the Absolute,
concentrates through

its gaze at the tenth door,

Watching the luminous point, the pole
star, the Moon and the Sun,

Surat hears different multiple sweet
tunes of the five spheres;

Mehi says, this is the quintessence of
Santmat;

And he has only repeated the words of
the saints,

He has understood and got some of
them fully tested,

They are so very true and are of great
benefit to all.

--- 70 ---

O brothers! The central point of the tenth door is invested with the white light,

During Dristi yoga exercises, it looks so dazzling;

One, who tries to converge the currents of the vision of the two eyes,

And gazes at the illuminated point, enters into it;

There one listens to the multiple

repetitive sounds,

Among these sounds, Surat tries to
catch the quintessential one;

Finally, one reaches the highest stage,
i.e one's home,

Reaching one's home one meets the
Lord and is highly delighted,

And gets freed from the fears of the
messenger of death.

--- 71---

Closing the door of the glass house,
let's go to the tenth door,

If your gaze remains fixed at the door,
darkness will disappear;

The path of the sky will finally open,

Illusions will finally get broken off;

Then soon you will enter the sphere of
light and

witness the extraordinary scenes,

Again among the multiple sounds, you
will catch the quintessential one,

With its help, you will reach the highest stage.

Thus you will be able to eliminate forever the cycle of birth and death,

Mehi says that these secrets of the saints lay

concealed under various externalities and illusions,

Due to Devi Sahib's grace, all these got fully revealed.

Come, O valorous! Now be man,
You have to leave the prison-house;
In the battle field of disciplining your
mind,
You have to remain unphased in the
front;
Gripping the lotus-feet of Guru and
concentrating there,
O gallants! Fix your gaze at the tenth
door,
Forcibly protecting yourself every

time

From all your caprice of the mind

O courageous ones! There is no time
to waste,

Sleeping quite inattentively;

Coming out of the tenth door, O brave
ones!

You have to cross the sphere of
darkness,

Amid flickers of lightning and
Moonshine;

And the Sun heating itself in the
sphere of light,

You have to go beyond this sphere, O
dashing ones!

Learning secrets from your Guru,

Catch the quintessential sound in the
sphere of sounds,

With these means, Mehi exhorting the
devotees,

To leave this prison-like world.

It is evening, so O brothers!
Remember Guru,

Fixing Surat at the point between the
two eyebrows

O Guru, kindly allow Surat to fix its
gaze at the tenth door,

Fixing Surat at the tenth door, shut
your mouth and remember Guru;

Close all the external doors of your
body,

And open the exits of the internal

body, O brothers!

Bring both the Sun and the Moon in
the same house,

Fixing your gaze at the tenth door,

As the light of Brahma shines,
darkness is gone;

Let the subtle Surat cross the tenth
door through the words,

And settle itself down there resolutely;

And catch the quintessential sound;

All sorts of bondage in the world get

blasted,

Mehi asks his devotees to remain
absorbed in the service of Guru,

O brothers! Only then it would be
possible for you to reach the highest
point

Beyond intelligence, thinking as the
same being unfathomable and
nameless.

--- 74 ---

O my mind! While awake you reside

in the third eye,

With the help of Drishti Yoga, you
leave that place,

And soar up in the internal sky;

The two currents of vision of the
physical eyes including your own self,

Are to be joined in front of the
darkness of your eyes, that is,

the point between the two eyebrows,

At this point the two currents are to be
strongly fixed,

Thus entering into the tenth door, fly
in the internal firmament,

Mehi says with the help of Drishti
Yoga,

Leave your body,

Fly like a bird and catch the live
currents of both light and sound.

--- 75 ---

Reside at the centre of the space
between the two eyebrows,

Where the subtle sound in the form of
a command,

Is coming down the egg of the
universe;

This point is also known as the tenth
door,

The star window and Sushman,

Valiantly entering that, cross the limits
of your body

and the sphere of darkness,

Closing mouth, eyes and both the ears,

Leaving all resolutions and
alternatives,

Stay, fixing your gaze in the front with
love and piety,

And pursue the paths of light and
sound, moving in the internal sky,

The egg of Brahma dazzles and is full
of multiple sounds,

And the musical note of divinity is
heard there all the time,

Hearing these sounds, ascend and
catch the quintessential one,

Mehi says, this is how you accomplish
your spiritual goal.

--- 76 ---

The central point of the two eyebrows,
the seat of Brahma,

the ocean of blissfulness,

Is a window extraordinarily matchless
in all respects ;

Impure vision, howsoever subtle,
cannot cross that,

Only Surat, totally immersed in
mind's live currents, can enter there,

Entering through the window, Surat is
freed from physical body,

And catches reverberations of eternity,

Journeying through non-living, living,
destructible, indestructible,

Nature with attributes and without
attributes,

Surat perceives the very nature of the
Absolute,

This eliminates the cycle of birth and

death of the individual self,

Entering through the tenth door,

Surat hears the multiple sounds
without being impaired,

The tenth door is also known as the
window of sounds,

Mehi says, the devotee raises the
luminous point,

joining the two currents of vision,

And gazes at it like a rash-gazer;

As a sort of practise,

Such a devotee resides as the tenth
door and is

the recipient of the divine grace.

--- 77 ---

Repeat Satnam, Satnam, Satnam, O
brothers!,

Satnam is the only base and the world
being well-butressed by it,

This is the opinion expressed by the
saints,

Satnam is the prime flow of
quintessential sound,

The energy of creation,

And is present in all bodies, and only
those catch it,

Who piercing all unsubstantial
elements, get it;

That sound, without being impaired, is
wildly spread

and is in the very nature of the
Absolute,

Satnam is the quintessential sound in
all bodies,

It is offered as Guru's divine grace.

--- 78 ---

Satnam, Satnam, Satnam, repeat
Satnam,

O brothers! Repeat Satnam, the
fruition of all desires;

Satsang, the quintessential one, is also
called the magnetic sound,

My salutations to that Satnam, which
fulfils all wishes,

Satnam is pervading all bodies and so
called by the name of Rama,

Satnam is neither Para nor Pashyanti
nor Madhyama nor Baikhri;

It fulfils all one's wants,

It is indestructible, repetitive, multiple,

And without being impaired, it fulfils
all aspirations;

It is ravishing, most beautiful,
attractive and great,

It is highly subtle, exceedingly sweet
and incomparable;

It grants deliverance; It is the paradise
of bliss and divine contentment,

Those getting it haven't to come to the
world again,

Those being introverts mount upon the
egg of the universe,

They receive Satnam that fulfils all
their desires,

Those, serving Guru with alacrity, get
this, says Mehi,

And nobody else can.

--- 79 ---

Victory to Rama, victory to Rama,
victory to Rama,

Say victory to Rama, O brothers! And
this name is extraordinary,

He alone permeates all bodies, O
brothers!

Say Rama, say Rama, say Rama,

As redness is in myrtle, butter in milk,
scent in flowers,

So God is pervading all,

The Lord is neither in the sensuality of
physical beauty,

Nor in the taste of the lusty palate, nor
in the stimulating aroma,

Nor in the gentle caress, nor in the
titillating music of words,

O brothers! Say Rama, Rama, Rama,

He is desireless, faceless, nameless,
unborn, unexpressed, O brothers!,

He is not to be experienced by the
mind, intelligence and the senses,

But only by the conscious soul, that is,
Rama, O brothers!

That one is concealed in the body as
well as the universe,

Rama is inimitable,

He is present beyond body and the
universe;

He is at the highest point, being the
ultimate one,

O brothers, serve Guru and get the
secrets of worship from him,

Worship and repeat Guru's name, says
Mehi,

And attain Rama O brothers!

----80----

Victory to Rama, say Rama,

Say Rama, say Rama, say Rama, O
dear ones!,

God is present beyond the sphere of

light,

And over Trikuti, that is, the subtle
sphere,

He is unexpressed, invisible and
stealing all tortures of the world;

Rama is without conflicts and
dualism,

Pervasive Rama is present at the end
of all wrappings,

Surat, on reaching there, finds Him,

Practising Yoga of sound, ascend the
unfathomable position of

wordlessness,

Beyond intelligence and within
oneself worship Rama;

Mehi says, remaining slave to
Sadguru, get yourself fully liberated.

--- 81 ---

Name of Rama being immortal, repeat
it O brothers!,

That divine tune is heard in all bodies;

Neither it is Para nor Pashyanti nor

Maghi nor Baikhri,

It is neither descriptive nor the
impaired one,

The name without being impaired
helps reach the supreme position,

Reaching there, there is no world
again;

Bearing in mind the secrets of Guru,
get the divine vision,

Closing eyes, ears and mind, repeat
that name,

Mehi says, hearing the inner voice, let

Surat remain gratified,

Being fully sheltered in Guru.

--- 82 ---

Only the name of the Lord removes
fears of the world,

And blasts all our sins;

The name effaces the darkness of
ignorance, breaking all traps,

And destroying the sorrowful
sensualities;

The divine tune without being
impaired, is present in all bodies,

That name is the quintessential one;

That name is indestructible, beyond all
words,

Being the ocean of blissfulness, it
grants liberation, O brothers!,

The saints call this tune as one being
the real truth,

That being so exquisite, so sweet a
word is known only to the saints;

Hearing, the conscious soul is able to
comfort itself,

O mind! Mounting through the tenth
door,

Reach the invisible mansion of
worldlessness,

and there catch the name of the Lord,

That word being most subtle and
highly disciplined,

Devotees only recognize it as the true
name of the Lord,

Mehi says that word is sounded

uniformly every moment,

Repeat this name.

---- 83 ---

Worship the lotus-feet of Guru,
eliminating illusions and fears of the
world,

Guru removes venomous poison of the
dreadful

messenger of death-like snake;

Friend of the poor, the ocean of love

and wearing the sword of knowledge;

Guru destroys highly illusive
ignorance, sensualities, anger and
avarice,

He is the incarnation of Almighty God
and liberates devotees,

Sadguru Mehi says, the name of Guru
tames the turbulent mind,

And so repeat his name, repeat his
name.

O mind! Repeat the name of Sadguru ,
the most compassionate one,

He chops the network of the
messenger of death;

Maintaining the sheltered ones, he is
highly bountiful;

He is the immeasurable tank of pure
love;

He eliminates all traps and conflicts,

And is tenaciously controlling senses,

And obeying the principles of Yama

and orderliness;

He kills the five sinful demons;

And is inimical to the five aberrations
of mind;

And blasts all the five koshas,

And is like necklace to the devotees;

Evading the drag-net of repentance,
illusions, separatism and Time,

Guru is ferocious to the messenger of
death, protecting his devotees,

Mehi says, O the sympathetic one!

You provide shelter to your devotees.

----- 85-----

O mind! Repeat the name of Sadguru
the bountiful

The position of Guru is highly
elevated and magnificent,

He dispels all the tortures of his
devotees;

His influence being such that

Even the most terrible monster like

time shivers,

‘Guru, Guru’ is the most happy
repetition of the name;

One repeating his name has his woes
eliminated,

Guru himself is full of blissfulness and
endless virtues,

‘Guru, Guru’ is the most effective
repetition of the name,

It gives incomparable peace and the
highest truth;

His name, being extraordinary, gives

the four fruits of life,

O dear ones! Repeat Guru's name, the
most bountiful of all names,

Mehi says, he bears in his heart Guru's
name day and night.

--- 86 ---

O mind! Repeat the name of Guru, the
bountiful,

His name helps cross the unchartered
world like ocean

He is knowledgeable, highly
perceptive and meditative,

With his heart full of love, he doesn't
have any desire for honour,

He is the mine of blissfulness and is
always serving the Lord;

He daily does Satsanga wherever he
may live,

He has love for those who are good
and pious,

He holds the cord of the quintessential
one,

That takes him beyond the destructible
and indestructible nature;

His mind is immersed in full devotion
to the Lord,

His Surat too is fully dipped in the
divine tune of Rama,

He journeys through the world, being
fully immersed in love,

And liberates people every now and
then;

He has no rest even for a wink and is
busy in Satsanga day and night,

Giving peace and happiness to the
entire world;

He delivers his devotees, being the
very foundation of the world;

Mehi says, there is no substance in
this world,

Without Guru, all is darkness,

Though the Moon, the Sun and the
stars may light the world.

O dear ones! Repeat the name of
Guru,

Repeat the name of Guru;

Body, wealth, wife etc are all like
dreams,

They are of no use at the end;

There is deep darkness in your body,

That is the garb of illusions;

Watching the feet, nails and the central
point of the two eyebrows,

Abandon the sphere of darkness, O

dear ones!

Inside the body is the wonderful light
of Guru,

Watching the same, catch the
quintessential one,

The very tune, sounding the name of
Guru, is the essence of Rama,

The name of Guru fulfils all desires;

Mehi says, recognizing this sanctified
name with the help of Surat,

Get permanent peace inside.

--- 88 ---

O brothers! Repeat the name of Guru
and get peace of mind,

Without repeating Guru's name, peace
will elude you,

Repeat his name; Repeat his name;

Worshipping Guru's feet, your efforts
are crowned with fruition;

Rama, the earlier incarnation,
including gods, saints, sages etc,

Leaving their pride, served and
concentrated on the lotus-feet of their
Gurus;

In the darkness of body individual self
has been deluded for ages,

Getting the secrets from Guru, you go
and pierce the darkness;

Thereafter, look at Guru's lotus-feet
and nails with your fixed gaze,

That point is the star or til and also
called the tenth door;

And the same is dazzling like a jewel
and is the very image of Guru,

There the soul of Guru watches the
incomparable light of the full Moon,

He is highly gratified and the eyes of
his soul feed upon

the extraordinary beauty;

Over the lotus with a hundred petals is
the very mansion of Trikuti the fort of
Guru,

Where the Sun Brahma, assuming the
body of Guru,

sends forth the amazing light;

Up above Trikuti are shunya and
mahashunya,

Reaching there, mount up the Bhramar
caves,

Where you catch the quintessential
one, the very current of divine sound,

With the help of Surat, you catch the
quintessential sound

and merge with the Absolute.

Guru's original incomparable self is
unseen, fathomless, imperishable,

Desireless, beyond words and

description.

--- 89 ---

O brothers! Repeat the name of Guru,
the sage,

Guru, the most bountiful one, chops
the network of Yama,

Making one pure and blissful within
the fraction of a second;

Guru says the true knowledge removes
one's ignorance

and gives immense pleasure;

Knowledge of Guru is like the Sun
and its blaze being extraordinary,

It fully obliterates the darkness of
one's mind;

Guru opens the door of the illuminated
star that spreads

in the whole of the universe,

And one sees the limitless sparks of
that blaze;

Giving secrets of Surat-Sabda-Yoga,

Guru eliminates worldly sorrows of
his devotees,

So pin your hope on Sadguru alone.

----- 90 ----

Repeat the name of Sadguru, Sadguru,
Sadguru, O brothers!

Guru speaks of the true knowledge
after due consideration,

That roots out all suspicions;

Spreading all its illusions, the
unsubstantial world binds,

But Guru delivers you;

Guru calls the enjoyment of all senses
as a kind of disease,

He causes detachment from such
attractions;

In the gross body are ten doors, full of
darkness,

Surat is trapped among them;

When Guru gives the secrets of
Drishti-Yoga,

The closed tenth door of the devotee is

automatically opened ,

And he enters the egg of the universe;

Body thus gets freed from the
darkness and wonderful light is seen
all around;

This benefit accrues all due to the
compassionate Guru;

Telling all about the secrets of the
quintessential one,

Guru eliminates devotees' sorrows of
the world forever,

Crossing the sphere of light, catch the

quintessential one

in the sphere of words,

Mehi says, concentrating on the
quintessential one,

All the saints have reached the very
stage of wordlessness;

This stage is the very stage of
deliverance.

--- 91 ---

O dear brothers! Say O Guru, protect,

O Guru, protect,

Surrender your body and mind at the
lotus-feet of Guru;

Both the body and the mind are full of
afflictions,

Leaving all your afflictions at Guru's
feet, seek the real knowledge from
him,

Guru is like the radiant Sun,

Let the Sun rise up in your inner sky;

It destroys the darkness of all kinds of
attachments,

And one attains blissfulness of being
liberated,

Maharshi Mehi says, if Guru ever
resides in one's mind,

deliverance is a must,

All our saints unanimously say so.

--- 92 ---

O brothers! Repeat the name of
Gurudevaa,

Surrendering mind, wealth, body and
all at his feet,

Without serving Guru, it is not
possible to get Brahma, Vishnu and
Mahesh,

Guru alone is competent enough to
ferry across the terrible sea-like world;

Taking devotees into his boat of
devotion,

he takes them across sea-like world,

Along with the trinity of Gods, are
thirty-three crore gods also,

Whoever serves Guru, Rama, Krishna,
etc. being incarnations,

served Guru abandoning pride;

Mehi says, even service to Gods,
Pitars, including full Brahma,

and unfathomable, nameless God,

Is not deemed being equivalent to the
service being rendered to Guru.

--- 93 ---

O Guru, protect! O Guru, protect! O

Guru, protect!,

Saying this, always remember Guru,

Amidst this unsubstantial world, there
are innumerable sorrows,

Thus seeking his shelter, cross sea-like
false world;

Afflictions would not be removed
without Guru's grace,

O brothers! His grace eliminates all
sorrows,

All the traps of gross, subtle and
causal bodies drop off;

Maharshi Mehi is quite sure that no one can realise God without Guru's grace.

--- 94 ---

Victory to the name of Guru, the name of Guru, the name of Guru,

Repeat the name of Guru that fulfils desires;

When pure thoughts are in one's mind and Surat is immersed in the

quintessential word,

Unfathomable knowledge of Guru
switches the light on,

You reach your original home;

And your desires are fulfilled,

The secrets given by Sadguru easily
help Surat go up the inner sky,

And fulfills all ambitions;

Mentally repeat the name of Guru and
concentrate on his physical body,

Join the two currents of the eyes in

front of the nose,

and the centre of the two eyebrows,

The lighted point is seen there,

As the gaze is intensified, the tenth
door opens,

And the light of Brahma issues forth;

Practising Surat Yoga, Surat merges
with the quintessential one,

Thus, becoming one with it, you reach
your permanent home,

Guru reveals the secrets of the

unfathomable one,

No one, like Guru, according to Mehi,
fulfills one's desires.

--- 95 ---

Guru is great, Guru is great, bountiful
and sympathetic,

Kind-hearted, stealing vices and
eliminating the woes of the world;

Guru is great, Guru is great, bountiful
and sympathetic,

He clears stumblings of many births
and grants blissfulness,

Guru is great, Guru is great, bountiful
and sympathetic,

He clearly explains the concept of
knowledge, Dhyana-Yoga and Surat,

Guru is great, Guru is great, bountiful
and sympathetic,

His magnificence is so great, that even
God is not found without him,

Guru is great, Guru is great, bountiful
and sympathetic,

God is concealed, Guru is apparent
and the only one who is so kind,

Guru is great, Guru is great, bountiful
and sympathetic,

God is without the attributes in the
guise of Guru,

Whereas Guru appears in all his
attributes and grants favours and
gratifies all,

Guru is great, Guru is great, bountiful
and sympathetic,

All of you together repeat the mantra
given by him and remain cheerful,

Do not be indolent and repeat the
mantra given by him,

Even the messenger of death would
not dare touch you.

--- 96 ---

Guru is kind to the poor and makes
everyone happy,

Showering his grace and fulfilling the
desires of his devotees,

Guru is kind to everyone and his name
destroys woes of the world,

And gives self-contentment and peace,

He is devoid of all attachments and
egoism,

And is fully absorbed in the divine
music;

And he resides permanently in the
abode of the Lord.

He is the treasure trove of virtues and
reveals divine knowledge;

All his actions are directed towards

good to others,

He delivers his devotees from the sea-like world

and thus they are freed from the cycle of birth and death.

He is found busy, rehearsing the Name every moment,

Loving the quintessential name, he lives above body sense,

And fully and freely distributes the Name,

Guru explains his treasure of

knowledge and the secrets of Dhyana
Yoga,

Mehi says, one should always repeat
the name of Guru.

--- 97 ---

Extremely sacred is Guru mantra;

Repeat it in your mind,

Bear in your mind the image of
helpful Guru;

Goddess, God, full Brahma and the
supreme Lord –

They all reside in Guru as said by our
saints;

Guru is greater than God,

This being famous in the world,

God is difficult to get without Guru
though He resides in one's body,

God is lying concealed in the heart,
full of darkness,

Guru, practising the secrets, has divine
inner light,

Though God is present in every heart,
yet the sorrows of the world do not get
banished,

Guru eliminates all the woes of the
world and so is hailed by everyone,

And surrendering your body, mind and
wealth at his lotus-feet, serve him,

Obeying him, cross the terrible world-
like sea.

Sadguru! Gurudevaa, Guru help
devotees cross sea-like world,

They are all unique blazes of light,

Dazzling in devotees hearts;

They are the centres of the light of
Brahma,

That blast the five messengers of
illusions;

Guru controls all the fourteen senses,

And remain unvarying both in sorrows
and happiness,

He is wind-like dispersing the clouds
of dualism;

Guru is like Brahma, Vishnu and
Mahesh,

He gives the secrets of devotion,

Is highly respected and governs the
mind,

To Mehi, Guru is like Kalpaturu,
fulfilling all desires,

So always repeat his name;

Repeating Guru mantra is the real

penance,

It accomplishes all.

--- 99 ---

My Guru gives me the true
knowledge,

I love his lotus-feet;

I am the dust of his lotus-feet;

He demolishes the network of physical
and mental sins,

And eliminates suspicion, shocks and
woes;

Guru's virtues are endless,

And everyone talks about them
precisely,

Sadguru, the Lord, destroys all
diseases of the world,

So, I salute him again and again,

He removes all kinds of evil,
foolishness and weaknesses,

He destroys sensualities, anger,
egoism and greed,

Telling about the ways to live with
equanimity,

In both profit and loss, sorrows and
happiness,

Guru dispels both the joys and
despondencies equally;

The Lord Guru is shining like the
crown on every head,

And giving unfathomable knowledge,
he grants blissfulness,

Guru delivers from the cycle of birth
and death,

Victory to Guru, victory to Guru, who
is the giver of all happiness,

His fame is unsullied and wisdom
profound

and he is so great in his magnanimity;

He carries across the sea-like world
and is the cause of deliverance,

He shows the path of true and plain
devotion,

He is highly proficient in Yama and
Niyama,

O Mind! Victory to Sadguru, the king
of kings.

-----100----

Sadguru is the incarnation of truth and
is the highest benefactor,

He is highly bountiful, and is the very
embodiment of sympathy,

He delivers the disgraced ones and is
the very source of nectar;

His words are instilling faith,

They are a constant help to others;

He is the ocean of knowledge and is
all pure;

Service to him weakens all other
attractions of the world,

It also weakens all our senses,

Lord Sadguru always holds the axle of
righteousness,

He is the supporter of the religion of
truth and Santmat,

The secrets of Surat–Sabda-Yoga are
so blissful and comforting,

Sadguru keeps telling all about this path,

He explains the concept of bondage and salvation,

And the nature of self and non-self,

He gets one detached from all kinds of sensualities and enjoyments,

And saves one from being drowned in sea-like world,

None is so bountiful as Sadguru is,

O Mind! You ever remain fully

absorbed in service to his lotus-feet,

Sadguru is great, Sadguru is great,

And Sadguru is highly blissful,

His magnificence is beyond
description;

If I say something it is his grace alone
and nothing else comes to my mind.

--- 101 ---

Sadguru, at the end of my deep search
for him,

was found in the town of Moradabad,

He propagated the secrets of the Yoga
of sound from Atai Mohalla,

People were highly afflicted due to
their deep ignorance,

After getting knowledge, the darkness
got removed,

Sadguru Devi Sahib is fully
conversant with the secrets of
devotion,

And his fame spread far and wide in
the world,

He was highly sympathetic even to
those who didn't love him,

Maharshi Mehi always praises Baba
Sahib, his Guru time and again.

--- 102 ---

Guru Baba Sahib propagated the
secrets of Santmat,

We were all marching ahead in
darkness,

Not being acquainted with the inner

secrets of Santmat,

Guru Baba Sahib explained to us all
about these secrets,

First of all, he asked me to close the
eyelids

and further advised not to allow the
mind to wander outside,

He directly helped me catch the star,
lying in front of my nose

and between the two eyebrows,

The sound waves rose up in the very
house of Sushumna,

And Surat mounted up with the help
of Drishti Yoga,

Catching with the help of Surat the
quintessential sound

among the multiple sounds,

With the help of Surat-Sabda-Yoga,
the devotee ascends,

Leaving the intricacies of the multiple
sounds,

That keeps him engrossed in deep
illusions;

Guru has given the secrets of the yoga
of sound and Surat-Sabda-Yoga,

His secrets are so very deep, says
Mehi,

that they were not known to the world,

However, Guru Baba Sahib kindly
made these secrets public

for the benefits of all.

--- 103 ---

Remaining true to themselves,

The saints have proclaimed that the
key to deliverance lies

inside one's body,

The world is shivering due to triad
tribulations,

The deluded souls are all gasping for
breath;

Consoling them and trying to make
them understand,

The saints have advised them to
remember Guru,

Concentrating on Guru in one's mind
and intensely gazing at the tenth door,

Immerse your Surat in the currents of
sounds consecutively,

As these efforts are discussed by the
great saints,

Different sounds are heard from the
five centres of the five spheres;

And the multiple sparks of light also
blaze,

And inside one's body many sounds
are heard by Surat,

The great saints have given out these means,

They really banish the traps of the world;

Mehi has absolutely no doubt about it,

And so, he says, the saints have given us these secrets.

--- 104 ---

One should always chant Sadguru,
Sadguru;

It diminishes the agglomeration of
sins,

Bearing the image of Sadguru in one's
heart,

Sensuality, anger, pride and greed are
swept away;

Watching the matchless countenance
of Guru,

the mind is filled with happiness;

And Surat journeys across the egg of
the universe,

In every body is the strong bond of

Sadguru's lotus-feet,

Catching hold of the same, one's body
goes across the egg of the universe;

That is why Mehi calls everyone to
grip Sadguru's lotus-feet,

One, doing so, will easily cross the
barriers of the world.

--- 105 ---

The very fruit of this human life is to
serve the lotus-feet of Sadguru,

Sleeping consumes most of the time in
this world for ages,

Sadguru has kindly awakened us, O
brothers!

Nothing was visible to the blind eyes
and so one lay unconscious and blind;

Guru kindly gave the secrets and the
vision was restored

and the mind woke up from its deep
slumber,

With the coming of light, the darkness
vanished altogether,

Consequently it made one immensely happy,

One cannot repay the price of Guru's grace,

His grace eliminates the cycle of birth and death

and eighty-four lakh species of wombs;

Great praises to Sadguru, Baba Devi Sahib,

Who delivered us from this chain,

Mehi says that no one has so

bountifully revealed such secrets.

--- 106 ---

No one is as beneficent as Guru,
Sadguru,

Serve him everyday,

Guru protects one's body, mind and
soul,

His name only is to be repeated;

He loves more than one's mother,

And benefits more than one's father;

He is more bountiful than the
Almighty,

No one is a better aid than him,

Surrender your body, mind and soul at
the feet of Guru,

There is no better example of giving
benefit, as one given by him,

Remain always in the shelter of his
lotus-feet,

There being no other remedy in this
world;

If Guru takes a little care,

All your sorrows and pain would be
eliminated;

There is no Lord better than Guru,

So O Man! Always repeat the name of
Guru,

Do not bring anyone else to your
heart, abandoning him,

Mehi says, with folded hands,
continue repeating his name,

Surrendering yourself at the lotus-feet

of Guru.

--- 107 ---

O brothers! Let us go quickly and grip
Guru's lotus-feet,

Be firm and ardent devotees,
renouncing all your illusions,

Happiness of one's body, mind and
senses are illusory,

Abandon all sensualities, the root
cause of all your sorrows,

There are nine doors in the body, all
being so very dirty,

Forsaking, mount up from the tenth
door and be happy, O brothers!

Repeat the name of Guru and
concentrate on his physical image,

Watch the star in front of you with a
fixed gaze and experience the joy
within;

There is no knowledge and Dhyana
without Guru,

Mehi says, there is no one so
beneficent as one's Guru.

--- 108 ---

O friends! Remember Guru, why do you waste your opportunity?

The world is full of miseries,

If you do not remember him, you would be weeping for ages;

In four species of life, human body being a scarce one,

Assuming that body, try hard for your emancipation;

Only through human body,
deliverance is possible,

So with the help of this body, try to
get your liberation.

Start trying hard for it immediately, do
not delay,

Human body is transitory and so ever
remain vigilant,

This body gets weakened every
moment,

It is ever debilitating;

Suddenly this body may drop dead on
the earth and get wasted,

Remember Guru, O brothers! And get
your deliverance,

Know the ways of rememberance and
winning Guru's love,

Closing the doors outside, open your
inner doors inside,

And immerse Surat in the very sphere
of wordlessness;

Attaching Surat like this, remember
Guru everyday;

Bearing Devi Sahib's instructions in
mind,

Mehi says, remaining slave to the
lotus-feet with folded hands,

And breaking relations from all sides,
remain fully enthralled in Guru's
magnificence.

--- 109 ---

Serving Sadguru is service to your
Guru as well,

It eliminates all one's woes and
stumblings;

This world is one's temporary
accommodation for only four days,

Here, there is nothing like mine or
thine;

Mine or thine, both are the hands of
the messenger of death,

Catching the individual souls with
these hands,

The messenger of death has detained
them,

This world is the dungeon of the
messenger of death,

It surrounds the individual souls from
all sides;

Without Sadguru, no one is capable of
breaking the circle

of the messenger of death,

So get up, seek Sadguru and serve him
variously;

Surrendering your body, mind, wealth
and soul at his feet,

Save yourself from being trapped by

the messenger of death,

Sadguru is alive and awakened in the world,

Everyone is worshipful to him;

Mehi says that he is Baba Devi Sahib's slave to his lotus-feet.

--- 110 ---

Without Guru, it is difficult to get the lotus-feet of Sadguru,

Having resolute faith in Guru, ever

serve him;

Whenever Guru tells about the path of deliverance,

Surat should pursue it, filled with happiness;

The individual soul, practising Dhyana Yoga and serving Guru,

Walks along the road to salvation;

Walking along that road, he atleast meets Sadguru,

That eliminates all the woes of the world;

So leave deceit and egoism and
worship the lotus-feet of Guru,

No one else will help cross the terrible
woes of sea-like world,

To whom Guru being only beneficent
and fatherly,

And to whom Guru being so very
kind,

Mehi considers such an individual as
the most fortunate one,

As he gets delivered from the world so
easily.

--- 111 ---

Without Guru's grace, welfare of the individual souls is not possible,

All souls come from the highest position of wordlessness,

But they are entrapped in the cycle of birth and death,

They easily get oblivious of their original homes;

Thus they have become the residents

of the world full of sorrows,

It is difficult to come out of such a world,

Guru gives the secrets of his own and shows Surat the right path,

Guru comes to the world for the sake of liberating his devotees,

He is the benefactor, father and friend of the individual souls,

No one else liberates the individual souls like Guru,

Ever worship Guru, as no one else is

like him,

To Mehi, Guru alone is the only
support.

--- 112 ---

O brothers! Serve the lotus-feet of
Guru,

Your mind easily gets infatuated,

Coveting the objects of sensuality,

And finally, you have to satisfy the
appetite of the messenger of death,

Mother, father, wife, son, friend,
relative – none will serve you,

Not to speak of wealth, even your own
body will not come to your help;

The individual soul will depart from
the world all alone,

So now onwards, become conscious
and serve Sadguru,

His help would be forthcoming
variously,

He will give you the secrets of
mounting up on the egg of the

universe,

Those initiated by Guru, ascend higher
and higher,

Ascending higher up, they cross all the
skies;

And climb the highest peak, where the
Absolute Lord resides,

Devi Sahib is the perfect Sadguru,

No one is so fully conversant with the
secrets of devotion,

Mehi says, day and night, lying
prostrate at his feet,

Abandon your ego and worship him.

--- 113 ---

O mothers! Let us together serve
Sadguru,

This is the only means to succeed in
human life;

O mothers! No one is such a
benefactor as Sadguru is,

Not even mother, father or brother;

All imaginings of Guru terminate your
afflictions

and sorrows and the tortures of the
world get eliminated,

O mothers! Let us together search
Sadguru,

The individual souls are lying in the
deep and dark well of sea-like world,

The true paths of light and sound are
not visible to them,

Without Sadguru, Jhivas are being
blasted in the fire of Yama,

O mothers! No one is such a benefactor as Sadguru is,

Sadguru is so benevolent that he always takes care

of the wishes and happiness of Jhivas,

He come to this world as one being highly bountiful,

And gives the inner light of happiness,

Vigilant Sadguru is present in the world,

Eliminating life's sorrows and sufferings,

Mehi says Baba Sahib is our Sadguru
in this world,

He is extremely kind to Mehi.

--- 114 ---

Equality, self-restraint, Yama and
Niyama, each being ten,

These get adopted by the mind slowly
and by Sadguru's grace,

Guru destroys the physical and mental
afflictions

and removes one's ignorance and darkness,

His association clips the traps of the triad attributes;

Rehearsing Guru's mantra, the devotees become highly virtuous,

They perform virtuous deeds and the religious stories appeal to them,

In company of Guru, his attachments and egoism are withdrawn,

Hopes die out and both one's sorrows and happiness appear to be the same,

Guru's support does away with all his deficiencies,

All his wishes are fulfilled and no desire remains to be satiated,

Guru never causes any loss and one is always benefited,

He gives immense joy and frees one from attachments and enmities,

He saves from the tortures of Yama and executes all works,

Victory to such a Lord and Guru,

Kinnar, man, gods, demons and others
sing his praise

and celebrate his victory,

Guru frees one from the cycle of birth
and death and one becomes immortal,

Always say, victory to Guru and
repeat his name,

Whatever Guru commands, do it
unfailingly,

Then alone will you perfect yourself,

And know the laws of Yama, equality
and self-respect.

--- 115 ---

If one's living is not in the centre of
the two eyebrows,

What benefit does it accrue, living in
one's body?

If one does not know the true and easy
secrets of Yoga,

What good will it do possessing
something else?

If one does not have any hope of

getting Sadguru's grace,

What does it matter, if one nurtures other kinds of hopes?

If one does not always practise the true and easy secrets of Yoga,

What good will it fetch if one has simply faith in them?

If there is no inner light, what help will it give having light outside?

If the quintessential word is not the objective, what good is it going to do?

If good conduct is not enforced, what

will the external sanctity do?

If there is no love at the lotus-feet of
Guru and Hari,

What will mere abstruse knowledge
do?

--- 116 ---

If one-pointedness becomes
microscopic,

what need is there to have a
microscope?

If the egg of Brahma is visible in one's body,

why should one wander outside?

One who hears vibrations within,

Why will one listen to the sounds of musical instruments outside?

One, who has experienced within him the sound of Brahma,

Why will he concentrate on anything else?

If one knows the secrets of Surat-Sabda-Yoga,

Why does one need other kinds of Yoga to attain the supreme position?

If one's aim is realised through Dhyana Yoga alone,

Why will one adopt difficult Yoga?

Mehi says, if Sadguru's grace is available,

What else is left to be obtained?

If one is fully dependent on Guru,

What can the torments of the world do?

--- 117 –

At the innermost layer of the interior
world is Guru,

The mind cannot fathom it;

In both the eyeballs is his splendour
and grace, but they are not visible;

Though Guru always resides in one's
body, yet it never appears to be so,

Many people try to search the
Almighty from place to place in the

world,

But no one, without entering into the
sphere of wordlessness, can get Him,

Without the grace of the saints, it will
never happen,

It is neither possible now nor going to
happen in the future as well.

--- 118 ---

Let the living currents in body and
senses be gathered

at a point between the two eyebrows,

And help Surat mount up on the egg
of the universe

and gaze at the blazing star;

The stars twinkle in the universe
within and lightning flashes

and earthen lamps too burn;

Besides, the rays of the Moon and the
Sun also appear within,

And you experience yourself,
practising Yoga of light and sound,

Separating yourself from the five
elements, three attributes and mind,

Merge your Surat with the
quintessential sound;

This is the means of getting peace as
Sung by our saints,

Devi Sahib propagates this and the
same being narrated by Mehi in his
songs.

--- 119 –

There is a deep darkness in the body

and self-consciousness

is fully diminished,

Consciousness is enveloped in
Tamoguna, as Guru tells about the
same,

And telling about the technique of
Drishti Yoga,

the lighted star appears removing
darkness within,

At the tenth door one sees the shining
star,

And then, watching the lotus with a

hundred petals, the soul enters Trikuti,

There glimpsing the Sun God, Surat
enters the sphere of sound,

And merging with the quintessential
sound, it reaches the final position,

Mehi declares that Devi Sahib is the
representative of God,

And he propagates the secrets of
devotion;

Mehi has sought his shelter.

Awake! Awake! O my mind,

Why do you sleep in utter neglect?

At the end of your journey, no one will
accompany you,

All your wealth, house, relatives and
members of the family are self-
seekers,

Happiness of mind and body is not the
true happiness,

Only happiness of self is your
happiness;

Since you consider happiness of your
body and mind as your own,

You easily fall a prey to the messenger
of death;

Sadguru says, with full faith, love
your Guru and seek Satsanga's shelter;

Only then, the traps of the world, will
be eliminated,

Mehi says, keep this uppermost in
your mind.

O dear ones! Don't remain attached to
the world, an alien land,

Here there is no happiness at all;

This alien land is in the very guise of
the messenger of death,

Whoever comes here gets only
sorrows;

O dear ones! Remember your own
country where there is no misery,

In the fort of ones own body is the
mansion of glass,

That leads you to your real home;

Walk along this road, driving your
chariot of vision as shown by your
Sadguru,

If it does not help, grip the lotus-feet
of Sadguru,

Baba Sahib is now the living Sadguru,

At whose feet Mehi sacrifices all.

--- 122 ---

Never have any attachment to the
world,

The world is fathomless and like a
terrible ocean,

Where every conduct brings only
afflictions;

Here all lapses beget only blemishes
and ignorance;

It is difficult to understand the
underlined practises,

Where immorality overshadows all;

This moment it blooms and that

moment it withers,

The very mode of the world is like
that of a tree;

Happiness and sorrows are the true
fruits it bears,

Its branches and leaves are of strange
types;

Those adoring this tree are won by
Yama;

Knowing the ways of the world means
that one would be full of sorrows,

Saints mercifully give true knowledge

to the individual souls,

They say that the world is like the wall
of illusions,

Abandoning this, sorrows get
eliminated;

Mehi says, Baba Sahib pleads that
everyone should know how

to remove the wrappings of one's
body,

And let even Yama be won.

Time spent does not return; you act
fast,

What time got spent, is finished;

So even now repeat the name of Guru,

There is no liberation of soul without
adopting santmat ,

You all listen to it attentively;

If you wish to be delivered,

You all become the children of the
saints,

Mehi has praised profound knowledge
of the saints in his verses,

Now he remains tongue-tied.

--- 124---

O men! Assuming this human body,
cultivate love for God;

Blasting all your actions and virtuous
deeds to ashes,

The Lord will get you delivered from
sea like world ;

You go to that place where the Lord is present,

Then alone you will know that you have love for Him;

Without love there is no devotion,

And so let there be true love;

Through the central point between the two eyebrows, enter inside your body,

Going beyond gross, subtle, causal, supra causal spheres,

And finally reaching the very seat of

Kaivalya,

Get detached from all these five wrappings of your body,

Seeking help of the light and sound of Brahma and the quintessential word,

Merge yourself with the quintessential one to be at one with the lord;

Mehi says, your efforts inside your body will make you so subtle,

That you will be able to go beyond these five bodies,

This is called the real devotion, which

you must bear in mind.

--- 125 ---

Time is passing fast away and so does
the span of life,

Repeat the name of God;

All your wealth, son, wife and other
relatives will not be of any use,

Your own body will become lifeless
and of no use,

The world is the abode of sorrows;

All sensualities in the world lie
scattered;

They keep you engaged, as being
various traps,

There is no peace in them,

The Lord is only eternal;

All others being ephemeral,

Repeat the name of God every three
hour;

Pursuing the paths, set inside, attain
God,

There is no peace without Him;

Mehi says, taking secrets from
Sadguru open the tenth door,

And reach God, practising the Naad-
Yoga.

--- 126 ---

Time is spent up every second,

It is difficult to get back human body;

Wealth, family and one's own body –

all will leave and will not be of any
use at the end;

Human body being scarce, rehearse
the name of Guru,

Without taking His name, life gets
ruined all in vain;

Repeat the name of Guru and
concentrate on his physical form,

Remaining quiet in ones mind,

Gaze at the illuminated point of his
feet and nails,

There one sees the face of Guru, full
of splendour of the Sun,

the Moon and the stars;

Concentrating thus, the devotees gain
what is called one-pointedness,

Guru teaching Surat-Sabda-Yoga, will
help recognize the quintessential
word,

That quintessential word is Guru
himself, giving unique peace.

O devotees! Let your devotion be the enduring one,

If it is unsubstantial, you wander in the world,

And the labour of your devotion becomes fruitless;

So O devotees! Leave the child's game of journeying outside;

Take plunge within your body, O devotees!

God is to be found in all bodies;

But darkness light and sound wrap
Him up,

And so the Lord appears to be far
from you;

Remove the three wrappings with the
help of Guru's secrets;

O devotees! God is to be found in
body itself,

There is no need to wander outside;

God is not found in wanderings; it
adds only to the worldly woes;

O devotees! God with two, four, eight

or infinite hands may appear,

It may appear in black or white or the
assemblage of splendour,

But all such colours are only illusory;

O devotees! God is in the very nature
of one's self,

Gross or subtle, or causal in attributes,

But all these are shaped by illusions;

God is beyond nature; you enter the
very end of your last wrapping,

Then, you will reach the kingdom of

God says Mehi.

--- 128 ---

O devotees! Love only God; without
Him you have to bear only woes,

Keep wandering in the world but love
only God;

Renounce your love for the world,

If you love the world, happiness to
one's self gets destroyed;

Love to God is what gives one

deliverance;

O devotees! Think deeply that body,
wealth, family,

Senses outside and inside and heaven-
all being false;

Abandon all your attachments and
illusions,

One's body and the universe are the
stages,

on which plays are being enacted,

And all the spheres of nature are
perishable;

Above the spheres of nature is the
only being unexpressed and unseen,

O devotees! God is perceivable by the
individual soul,

Forsake sensualities from the mind
and rehearse the name of God,

And get from your Guru the secrets of
yoga, says Mehi.

--- 129 ---

O the knowledgeable ones! Repeat the

name of the Lord,

Who is knowledge and virtue
incarnate;

Sensualities are spread all over and
they being unsubstantial

and full of sorrows,

O the knowledgeable ones! Body,
wealth and family;

All are but a dream,

Nothing is one's own and so seek your
own self,

O the knowledgeable ones! Seek your
own elements,

That are above three attributes and
three bodies,

And beyond mind, intelligence, art,
ego and both kinds of nature;

O the knowledgeable ones! The very
nature of self

is beyond individual self and Brahma,

There is nothing like it and that you
soon experience it for yourself,

O knowledgeable ones! You and the

Lord are the same,

Without dualism, undivided and fully
self-satisfied,

O the knowledgeable ones! The Lord
is neither gross, subtle nor causal,

He pervades all of these and is present
even out of them, unrestrained,

O the knowledgeable ones! Do
Satsanga everyday, listen to the
teachings,

And try to understand,

Concentrate fully and abandon all

your sins,

O the knowledgeable ones! Serve your
Sadguru daily

and practise Surat-Sabda-Yoga;

Control your body and mind and
experience it yourself,

Maharshi says, this is how you realise
God,

Without self-realisation, everything
else is illusory.

Devoid of Dhyana and without
repeating the name,

You will not be able to realise God;

Reading religious books and singing
of hymns on the musical instruments,

Do not make one a true devotee,

The mind is too capricious and always
immersed in sensualities,

Unless spiritual efforts are made with
full devotion,

It is not possible to get strength in
one's prayer;

While rehearsing the name and
concentrating your mind,

Try to discipline the mind every
moment,

And let your love for Guru grow more
and more;

Catching the name of Rama and its
melodious tune of the subtle wave,

Get your love for the Lord firmly
established.

Thus, the woes of the world are
eliminated, rehearsing the name,

Everyday doing meditation and secret
practises,

Mehi says, both these will do good to
you;

With the cheerful mind, concentrate
deeply,

One, not watching with the third eye
open, would not know;

If you look with your third eye and
with the secrets given to you by Guru,

You will be able to realise Him.

--- 131 ---

The path to be pursued by one going
to meet the Lord,

Is to be found in the body itself,
according to the saints;

O dear devotees! Tracking that path,
let us go to meet the Lord at once;

The saints have already gone along
this path fearlessly,

This path is through darkness, light
and sound,

Which are the three wrappings of the
human body;

This path, full of light and sound, is
found at the tenth door,

O devotees! Trying whole-heartedly,
get hold of it,

Maharshi Mehi says that the tenth
door is subtler than the tip of the hair,

The saints, entering through that door,
pursue that path fearlessly.

--- 132 ---

If you want to live wholly within
yourself,

You must always safeguard yourself
against the five sins;

The first is falsehood, and the second
being intoxication,

The third one is co-habitation with
someone's spouse,

And the fourth one is stealing and the
fifth called violence;

Let all these be thrown aside by all
means in one's power,

Mehi says, one, freed from all these,
serves the lotus-feet of Guru everyday.

--- 133 ---

The way inside is wonderful,

Pursuing which one meets the Lord,

Bountiful Sadguru is so great that he
shows the path,

As one goes along that path, one experiences the highest delight,

Inside, there is a unique flood of light, raining,

Along with the multiple sounds, magnificent Naubat sound is also heard.

They are high enough with the melodious tunes,

Only the fortunate ones are able to hear this sound,

Maharshi Mehi says, as one goes along this path,

Watching and hearing, one gets
extraordinary delight;

And at the end of one's journey, one
meets the Lord.

--- 134 ---

Do Satsanga everyday, O dear ones!

You will certainly succeed in getting
all your works done,

Deciding to get the blessings of the
Lord,

Try hard to catch the living currents
inside;

At the tenth door and above the gross
body,

Catch the living currents and go across
your inner body;

You will see the light within,

Taking its help, the central sound will
give you extreme delight,

Maharshi Mehi says, shutting your
eyes, ears and mouth,

And looking at the illumined star at
the tenth door,

Try to hear the central sound, called
Brahma Naad,

Thus inside the body itself, meet the
Lord with the help of Brahma Naad.

--- 135 ---

The saints say, O the individual souls!
Recognize your supreme father,

You are drowning yourself in sea-like
world, full of contradictions,

And bearing extreme hardships;

Remaining ignorant of your body,
mind and senses,

You are being variously tortured;

With the secrets given to you by Guru,
enter the tenth door,

Pursuing the paths of Brahma Jyoti
and Brahma Naad inside,

come out of all the wrappings;

Mehi says, self-knowledge is possible
beyond dualism,

mind, body and intelligence;

You will then recognize your supreme father and all your woes will vanish.

--- 136 ---

If love is there at the lotus-feet of
Guru and Hari,

What can the characteristic mark of
the age do?

If your gaze is like that of a tortoise,

What can the maze of the world do?

If one knows that the physical world
would be destroyed,

What expectations are there to be
fulfilled?

If rehearsing the name resolutely be
the only wealth,

What will the various tortures of the
world do?

If the spiritual practises are full of
dispassion,

What disappointments are there to

deter anyone?

If one daily resides in the fort of
Satsanga,

What can the fetters of the world do?

If one does away with the five sins,

What destruction will the sins cause?

If the self is doing only virtuous
deeds,

What will any cursing do?

If Guru be with you, both physically
and mentally,

What will Kamadeva do to unravel his design?

Mehi says, if knowledge is based on experience,

What will mere suppositions do?

--- 137 ---

The month of October (Ashwin),

O those living in the world! Bring awareness in your heart,

Why are you so unmindful as
numbered are the days in the world;

The world never became one's own,
howsoever hard one tried,

So renouncing it, while making
efforts,

Get peace and happiness;

The month of November (Kartika),

This body is so dirty and destructible,

Made of only a urine, drop of semen,

Its interior is so full of filth that one
cannot even count,

O foolish and ignorant ones! Living
with such a body,

what makes you proud?

Rehearse the Name and abandon
pride,

As the body is transitory;

The month of December (Agahan),

One impetuous to get the woeful
worldly happiness,

Gets only afflictions, and is never free from them;

Finally, one becomes indifferent to all these,

Considering the worldly happiness as being the root cause of all sorrows,

And knowing this, shrink away from it,

Serving Guru, doing Satsanga and Dhyana Yoga,

Remain day and night engrossed in them;

The month of January (Pusa),

Leave stealing, falsehood, rape,
intoxication, violence, etc.

Kings and beggars renouncing these,
get delivered from sea-like world,

Brahmins, sweepers, illiterates,
literate abandoning them are all

delivered without any doubt;

The month of February (Magh)

O the mad ones! You are living in the
mouth of the hungry tigers,

Do not delay and be vigilant,

And with the knowledge of the secrets
of Dhyana Yoga, run away,

If you lose this opportunity, you will
have to weep and whimper.

The month of March (Phalguna),

On being highly enthused, you try to
have many facilities for being happy,

Such as the high-built mansions,

studded with precious jewels,

Even then, you cannot have real
peace,

You may have been born in a good
family,

And blessed with excellent look and a
good wife,

But happiness will elude you.

Even in dreams without Dhyana,

The month of April (Chaitya),

If you wish to get the true happiness,
discard many black deeds of the
world,

Remaining fully absorbed in Dhyana,
love the lotus-feet of Guru,

Different kinds of spiritual discipline,
such as rehearsing the name,

Penance, pilgrimage, observing vows,
sacrifices and alms,

None among these will ever equal
meditation for a moment,

In the month of May (Baisakha),

One may know all about many books,
but cannot get peace without Dhyana,

Stirring out in all sides of the world
and lecturing people,

One will not get peace without
Dhyana, though surrounded by people.

The month of June (Jyestha),

Scaling down from the position of
wordlessness,

Surat lodges itself in the body,

Forgetting all about the original home,

Surat is too much with the world,

O Surat! Wake up and leave being
lethargic,

as you are the resident of the highest
peak,

Do not get immersed in illusion, as it
is a terrible executioner;

The month of July (Ashada),

O Surat! You are deep down the
darkness

and lying at the depth of decrepitude;

Getting Guru's grace, you try for your deliverance,

And make efforts to see the luminous point, the projection of the Lord;

Gaze in front of the two eyes and between them,

The luminous point will dazzle;

You drop your eyelids and keep on gazing at the luminous point,

The month of August (Sravana),

Crossing step by step all the spheres
inside,

Mount up on the exceedingly beautiful
peak,

Watching the stars, the full Moon and
the Sun,

Leave the sphere of light,

And entering the sphere of sound,

Be at one with the quintessential
sound;

The sound, being endless and unfathomable, is heard in every body,

The month of September (Bhadra),

The name of the Lord, so well defined as Rama,

Is the very basis of all,

Making this quintessential name as your prop,

Get yourself delivered from the woes of the world forever;

But without Surat-Sabda-Yoga, no one

will be able to recognize it,

And without realising it, no one will
be imposing self-restraint upon
oneself,

Devi Sahib asks Mehi to listen to him
with rapt attention,

It is difficult to succeed without
devotion to Guru, say all our saints.

--- 138---

Captivate and prepare your mind to be
more polite and humble,

Abandoning your desire to get respect
and become the egotist,

Serving the lotus-feet of Guru, cross
sea-like terrible world,

The body is full of deep darkness,

Where there are endless sorrows;

Getting the secrets from Guru and his
grace, break off your ignorance,

And get all your woes eliminated;

Joining the two currents of your eyes,
bring it

to the centre of your two eyebrows,

Where every moment you see the
dazzling star,

With the help of Drishti Yoga, set the
vibrations of your Surat,

And quietening your Surat, raise the
illuminated star;

Being delivered from your gross body
and the world,

Ascend higher and skip the sphere of
light and enter the sphere of sound;

Searching the quintessential word, get
immersed in it,

And sing continuously the
magnificence of the Lord.

--- 139 ---

Do Arati to this body, as you do in the
temple,

Joining the two currents of both the
eyes at the centre of the two eyebrows,

The subtle point is raised and it shines
so brilliantly,

Have a close look at the Brahma Jyoti,
being incomparable;

The whole egg of the universe is so
very glittering,

Glancing at those brilliant flashes,
leave them,

Practising easier Surat-Sabda-Yoga,
catch the quintessential word,

With the help of the secrets given by
Guru,

Abandon the fort of your body,

Destroying all your illusions, duality
and all the rubbish of the world,

Arati will break off the illusions of the
world,

Mehi says, after doing this kind of
Arati,

Drink the nectar of blissfulness.

--- 140 ---

Do Arati to the Absolute in this
manner,

Give Him a seat in your clear and
quiet mind;

In temple-like body, the heart is the
elevated seat,

Let that seat be studded with the
luminous pearls,

Give ceaseless and unyielding love as
your offering to the Lord,

And place a dish, containing your
aches of separation from Him,

Presenting Him again and again the
garland of flowers,

With a sense of sacrifice, truthfulness
and spiritual discipline,

Captivate Him and make the Absolute
favorable to yourself,

Placing the incense of desirelessness
and the fire of your inner light,

Do Arati on the carrier of contentment,

And again do Arati with the stars, the
Moon and the Sun,

On the very dish of your inner sky,

In the middle of the carrier of Arati,

Let the flame of camphor be placed in
the middle of Arati,

Get your Surat absorbed in the music
of the quintessential word,

Do such an Arati after serving your
Sadguru,

Who destroys all your conflicts,
dualism, illusions and variations.

--- 141 ---

Do Arati to the Absolute, who is
fathomless

and not being perceived by the mind,

The Lord is without any beginning or end, and is above filth, transparency,

happiness, sorrow, coldness, warmth and such varying conflicts;

The Lord is administering all, indestructible, unborn and omniscient,

He is beyond mind, intelligence, emotions and egoism;

He is all pervading, extraordinary and quite different from any form,

smell, taste, sound and touch,

And above inferior, superior nature,

And beyond all unsubstantial
elements,

Devoid of triad attributes, beyond the
ten senses of action and knowledge,

Highly indestructible, most bountiful,
greater than the living

and non-living nature,

Exceedingly beneficent, beyond
Brahma and Mahakaal,

Highly astonishing, incomparable, the
quintessential one, indescribable,

Lacking in speech, wordless,
desireless, the highest Lord,

Protector of devotees and the
deliverer,

Making the whole universe as the
temple inside one's heart,

where the Lord pervades,

Let self-knowledge be the unique light
guiding your way,

And the practise of Dhyana Yoga as

the extraordinary dish,

The saints, according to Mehi, have such a spiritual technique of doing Arati,

Waving light like this, afflictions of your mind and body will be eliminated,

And finally you get yourself delivered.

--- 142 ---

Wave Arati to the supreme consciousness, who is greater than

Brahma,

He is unique, unborn and is pervading
the whole universe

and is present outside the universe as
well;

He is without any colour, emblem and
design,

All bodies and every point are filled
with Him,

He is without any beginning and is
neither close nor far,

He is neither in the gaseous state, nor

in the liquid state

nor in the form of solid,

He is fully knowledgeable, superior,
most wonderful and pervades all;

He is unmoving, unique and
remaining uniform in all conditions,

He is neither special, nor does he get
diminished,

He is neither darkness nor light nor
word,

Perceived only by the soul, he is
beyond destructible

and indestructible nature,

He is neither expressed nor
unexpressed,

Intelligence and imagination cannot
grasp his very nature,

He is beyond perception and his
magnificence not comprehensible,

That supreme conscious is
indescribable

and nothing definite can be said about
Him,

He does not do anything, but nothing
is done without Him,

Those realising Him, say He is the
basis of all,

In every body that supreme
consciousness is present in the form of
love,

He is the Lord of all and everyone
being born of Him;

That element of nectar is in the
indestructible form,

Removing the wrappings of the inner
body, obtain His love;

In the room, full of light, the door of
darkness is fixed,

And the central point between the two
eyebrows acts as a lock,

With the intense gaze as the key, open
the door

and the bright polestar rises up,

And the subtle sky like a big dish
becomes full of light,

The devotee, separated from the Lord
and indifferent to the worldly

happiness,

Beautifully designs the dish with the light and pearls seen in the inner sky,

Yellow, red, black, blue and white add to the beauty of this dish;

Serving Sadguru like this, devotees wave their Arati.

Wonderful light of the earthen lamp dazzles in the same dish,

Keeping the countless stars, the Moon on the same dish,

Play upon different musical

instruments and get the multiple tunes,

And the quintessential sound,

In this kind of spiritual waving of the
Arati, the mind

and senses get disciplined,

The strong scent spreads in all corners
and

you offer your highest devotion and
love,

Waving light to the Lord in this
fashion,

one goes up to the sphere of
wordlessness,

Reaching that final position, no one
returns to the world;

Mehi says, the saints have done such a
waving of Arati,

Those doing such a waving do not
have to enter again

the circle of birth and death.

---143 ---

Cleaning the heart with love and
affection

and placing the seat of worship there,

Bring Guru from the path of love and
make him sit there,

Fetching a pot, full of the water of

love, wash Guru's lotus-feet

Drinking nectar out of his feet, purify
your Surat,

Your full fortune is thus aroused in
this birth itself,

Bring before Guru, the dish of food
and feed him with carefulness,

After that, do Arati and let him retire
to his bed,

Mehi says, he always brings his
Sadguru Baba Sahib in his mind with
love,

And rehearses his name with full devotion.

--- 144---

Getting the secrets from Guru, remove the wrappings of your inner body,

Entering the sphere of wordlessness inside your body,

Surrender your mind and body at Guru's feet,

For waving Arati to the supreme consciousness,

Make the space between the two
eyebrows, as if it were a dish,

Arrange to light the lamp of Brahma
Jyoti and give yourself

as the offering and sing the tune of the
quintessential word,

And ring the bell and blow the conch
shell to get the multiple sounds,

Thus waving Arati, merge yourself
with the ultimate,

On attaining the Lord, sense of Jhiva
and dualism get eliminated.



----145 ---

Arati of Param Sant Tulsi Sahib of Hathras

Do Arati with Sadguru and visualize
the light flashing within you,

Igniting the five elements of body,
light the lamp to get brightness;

The Sun and the Moon are like fruits

and flowers kept on a dish-like
firmament,

As one starts worshipping, pieces of
camphor

are burnt and a kalash is planted,

In the inner sky, the stars like pearls
and the broken rice are visible,

Weaving the garland of flowers, put it
into your neck,

And offer beetel-leaves, sweet,
incense, sandal, earthen lamp, etc.

In such a light, the accompaniment of

various musical

sounds of cymbals, majira and drum
are heard,

Scent-like currents of consciousness
are spread

all over the body and float up in the
sky,

And in that sphere, consciousness like
the bee, feels highly content,

Listening to the multiple sounds,

Pure light is burning inside and as one
sees it,

all one's lapses are eliminated forever;

In the inner sky, nectar gets swept
away and the devotees are fully
drenched,

Drinking that ambrosia, consciousness
is fully awakened

and making fresh endeavors to climb,

Beauty like crores of shining Suns is
so very illuminating,

And there, glimpsing the Absolute,
beyond the quintessential one,

You strike your bond with the supreme
sovereign or pure consciousness;

Every moment, keeping consciousness
alive in your inner sky,

Suck out the milk of paradise by the
grace of Guru,

Tulsi Sahib says, the abode of Guru is
all illuminating

and the loud musical note is heard,

Let your consciousness like Alal-bird
overturn,

Shaking off the wrappings of the body.





